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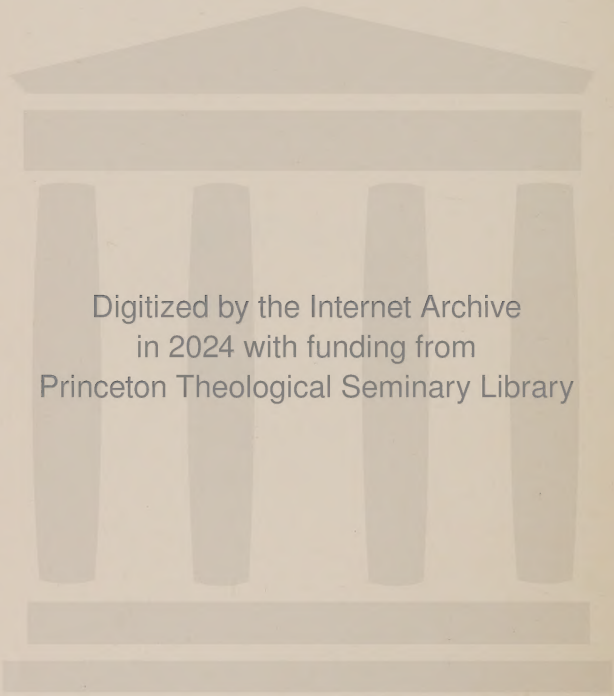
MICHIGAN CONFERENCE

WESLEYAN METHODIST CHURCH

and

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY

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HISTORY OF THE MICHIGAN CONFERENCE

WESLEYAN METHODIST CHURCH OF AMERICA

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HISTORY

of the

MICHIGAN CONFERENCE

WESLEYAN METHODIST CHURCH
OF AMERICA

By
CHARLES STEPHEN RENNELLS
MINISTER

CENTENARY EDITION 1840-1940
Illustrated

Introduction by
IRA FORD McLEISTER
Connectional Editor



ZONDERVAN PUBLISHING HOUSE
GRAND RAPIDS, MICHIGAN

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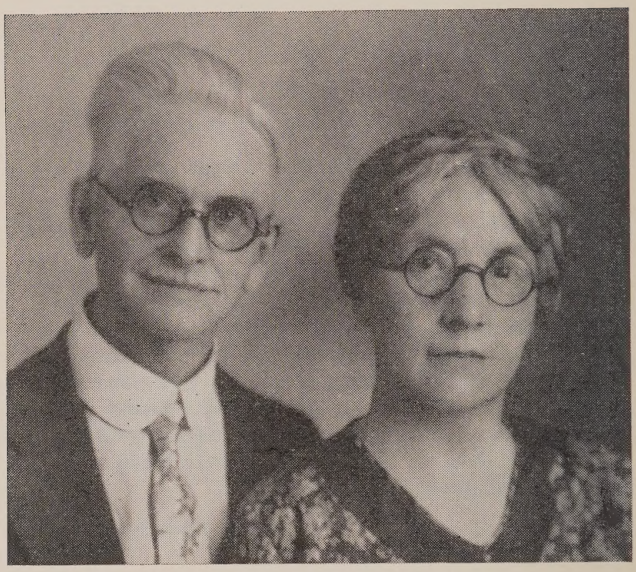
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EIGHT-FIFTEEN FRANKLIN STREET
GRAND RAPIDS, MICHIGAN

This book is respectfully dedicated:

To those valiant men and women who saw with vision keen, who acted with impulse sublime, who labored, persevered, sacrificed, suffered, and died in a living faith; to those who took the emblazoned standard from dying hands and kept it marshalled high when few cared; to those who are now in the midst of the conflict on the far flung battle line; to those young men and women who are enlisting for life in "The battle of the Lord," and from whom we expect greater things than we have been able to achieve, we lovingly inscribe this book.

C. S. RENNELLS.



Rev. C. S. and Mrs. Nora B. Rennells

The author and his wife who so ably assisted in the work of preparing this volume for publication.

Author's Preface

For a number of years we have been urged to write a history of the Michigan Conference. We felt that it would be an enjoyable though difficult task, but we lacked funds for some of the needed research, and time to press investigation. With the approach of the centennial year, however, the urge both from within and without grew stronger. Because of the urgings and the fact that the conference voted that such a work should be part of the celebration of our one hundredth anniversary, we began the active preparation of this work. We send it forth with a prayer that it may prove a blessing to all who read its pages.

C. S. RENNELLS
Hickory Corners, Michigan
January, 1940.

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INTRODUCTION

Centennial celebrations of the founding of American Wesleyan Methodism are now due, and it is eminently fitting as a fact of history that these celebrations should begin with the centenary of the Michigan Annual Conference in the year of our Lord nineteen hundred and forty. It is a pleasure and an honor to speak for the Wesleyan Methodist Church as its Connectional Editor a few words of congratulation to our brethren of the Michigan Annual Conference on the arrival of this most important year and occasion.

The manuscript of this history came to the editorial desk for perusal, and we found it to be such interesting and inspiring reading that we went through it on the day of its arrival. Here are some of the features that impressed us most deeply as to its character.

The author, Rev. Charles S. Rennells, is well qualified for the task to which he was appointed by his conference. He is an experienced church man with many years of pastoral and other ministerial work as a background, and in addition he has been secretary of the Michigan Conference over a period of thirty-one years, as well as a delegate to the General Conference at various times during his career. These church-wide contacts have given to the author of this work a well established knowledge of the Church and a sympathetic understanding of its life and problems.

Here the reader will find a well balanced combination of the facts of history and the human elements of life. Narratives and incidents appear on its pages, giving to the body of the organization of this conference the human touch that makes the reader feel kinship with its men and women, both the living and the dead. We can see these individuals as we read these pages. We see them in the panorama of the passing years, from the early days of the pioneer settlement down to the present time. We see them in the tragic days of the Civil War, when thousands of soldiers marched away from this state in step with the soul-stirring music of fife and drum. We see them return from the battlefront with ranks depleted and broken, but coming back with the fire of a love of liberty still burning deep in the heart.

Julia Ward Howe put into the "Battle Hymn of the Republic" an expression of this great devotion to human liberty when she wrote of our Savior, "As He died to make men holy let us die to make men free, His truth is marching on." Through all these troubled years the people known as "Wesleyan Methodists" did their part nobly and well.

It should also be recalled that the century that lies between 1840 and 1940 was one of the most formative periods in the known history of man. The hundred years of this era witnessed the passing of the hand tool age in industry and the arrival and development of the present machine age. During this period America passed from its stage of self-contained rural life, with its country or village church and its travel

limited to the conveniences of the hand tool age out into the present period when "many shall run to and fro and knowledge shall be increased." Changes and transitions as revolutionary as these industrial developments have taken place in educational institutions and systems, in economic foundations, in family and home life, in social relationships and habits and in the reactions of the public to religious doctrine and religious activities. No argument is needed in proof of the observation that a church that has lived through this century has had its strength and spirit thoroughly tested. To still stand out in the front of moral issues and of religious life and to be well established in the fundamentals of full salvation after the passing of a hundred years is an accomplishment worthy of being celebrated.

We are also impressed with the good judgment of this conference in the choice of a church name a century ago. In our humble opinion there is no finer and more meaningful name in all Methodism than the name Wesleyan Methodist. This name calls up the entire story of Methodism from the days of the birth of its chief founder, Rev. John Wesley, in Epworth manse in the year 1703 to the present time. As in other communions, so in Methodism, new bodies have grown out from the original stem, and there are several religious bodies that bear the name Methodist, but this fact should be observed that these newer bodies did not separate over a disagreement with the doctrines of Methodism but rather over some question of church polity or over a failure to bring the ethics of life up to the standard of its doctrines.

One hundred years have now gone into history in this conference. The life that has been lived has become a part of the past which cannot be changed. The past has much to teach us if we have minds open to its instruction. Its mistakes should be a warning, its failures should humble us, its accomplishments and victories should encourage us. As with a man, so with a church or any part of the church; if we have a disposition to learn from the past and to make it a basis for a greater future we shall have a good future.

Though the past century stands out as one of the greatest in the history of the world, and in many respects the most eventful, yet the century that rises before us will undoubtedly be even more than the past a period of great opportunity and of great trial. Prophecies that stood in the divine record from the day they were originally inscribed have rushed forward to the point of at least an initial fulfillment, and the signs of the times indicate that even greater events are awaiting the world in the years next to come. The madness of war now overshadows the lives of many millions of our fellowmen; kings are passing from the stage of action and dictators are appearing with theories of government and passions of power that are sure to involve the world in increasing turmoil. The foundations of the Christian faith are sinking from sight in many educational institutions, and in other formative agencies that heretofore were constructive in their effects on human life and destiny. Yet, God has always had

a people to bear a true testimony to His power and salvation, and it is our confident faith that we shall as a Church continue to bear a faithful testimony to the glorious results of God living and ruling in the hearts of men in the person of the Holy Spirit.

Your brother in Christ,
IRA FORD MCLEISTER,
Connectional Editor of the Wesleyan Methodist Church.

Syracuse, New York.

SOURCES OF INFORMATION

A memory which covers sixty years of our history has been helpful in the search for information but it has not been depended upon to establish with certainty the events chronicled. For facts and the verification of data secured we have purchased every book of history obtainable concerning the work of the Wesleyan body, and also every available biography, and have kept them at hand for reference. The written records of the conference have been a source of much information. Besides searching these records we have interviewed the families of those who were members of the first churches in Wayne County, and from their family histories have obtained corroborative evidence. Among the families consulted are those of Anson Packard of Wayne County; Richard Bird, Romulus, Michigan; and the Bates family of Leoni, from whom the ground for the school located in that place was purchased. Others whose memory went back to the first years of our history were guests in the home of our parents. They have left lasting impressions as well as interesting anecdotes. We have searched the records in some of the county seats and those of local churches. From these sources and from older members resident in a number of communities where we have labored, we have obtained valuable information. We are not able to name all who have helped in this work, but wish to mention Mrs. Mabel Perrine, who in securing facts for the work which she is preparing, has been of much assistance to us. The church paper, which has been in our family since the first issue of

The True Wesleyan, came to the home of our grandparents, and which has never lacked for a subscriber in the family since that time, has been of great assistance.

Biographical sketches and obituaries have been used, for they yield some beautiful nuggets of truth, and illuminate the times in which the subjects lived.

In the *Cyclopedia of Methodism,* published in 1882, Simpson says, "Wesleyan Methodist Connection of America is the name of a branch of Methodism which grew up during the early period of the anti-slavery struggle. It began in 1839 by the formation of separate societies in Michigan and Ohio." This with other data which corroborates that already obtained seems to be a reliable source.

In *The Wesleyan Manual,* by Rev. Joel Martin, written by authority of the General Conference of the church, and published in 1889, we are told on page 35, "The secession movement, prior to the Utica Convention, took a more thoroughly organized form in Michigan than elsewhere, as the seceders in this state had organized several churches, and also an annual conference, which had held two sessions before the year 1843." The sessions referred to were held in 1841 and 1842.

The fact that all of the first records prior to the year 1852 were lost and that a long time has elapsed since then, have made difficult the work of securing a record of those years. We thank God for the data that has been secured.

Painstaking investigation on the part of the University of Michigan by some of the faculty has been very helpful.

By Way of Introduction

It is with mingled feelings that we undertake the task given us. We feel our lack of literary ability. Most earnestly do we wish that there might be someone so gifted as to produce a work that would, when perused, make the past "come alive." However, if we may be able to preserve some of the facts, record some of the data, and possibly, in some measure, acquaint this generation with the glorious history of the rise and work of the Michigan Conference, we shall be happy.

The writing of history is a difficult task. Almost all historians are influenced somewhat by personal feelings, prejudices, and lack of understanding concerning all of the influences which may have contributed to the events recorded. There will be found facts which might seem better left out because in every group there are some characters who are not altogether lovely and some incidents in which good people have erred. To mention such may seem to mar the luster of the pages. We pray for grace to be true, even though this work may not seem so pleasant as it would if only things of beauty and outstanding achievement were recorded. But facts are stubborn things, and while we may deal with them gently and without unkind feelings, some things that are painful should not be entirely omitted.

In dealing with the personnel of the conference we wish we might mention every name. It seems that

we shall not be able to do this, but we may present a few, as types of many others, and as they may be intimately connected with salient points in our history.

In presenting this work we are carried back to boyhood days and influences. Happy, sacred memories. It was our great privilege to be reared in a Wesleyan home, where we met many who were associated with our work in its early days and whom we still remember. We wish we could cause them to speak again that you might hear the quavering voice of Rev. A. N. Hudson and see the saintly smile that overspread his countenance while preaching when past ninety years of age. It made one think of the apostle John. Then there are sweet memories of "Father" Boyles, O. Tapley, and Rev. John Levington, that forceful reformer whose Scottish sternness covered a heart of gold. We can never forget his testimony on that memorable love feast in the Sunday morning service when the conference was held in the Pleasant Valley church, near Brighton, Michigan, in 1892. Hear him! "If ye iver get to hevin, ye'll find John Levington there." The writer is looking forward to that meeting with much pleasurable anticipation and desires that all who read may find heaven a bit closer because of many like ties.

Please take our deductions and opinions as being the best that one who still has the limitations of the mortal can express. Many times we have wished that we could stand on the sidewalk and see the procession go by—that is ourselves—that we might mount some eminence and look down on the whole panorama of our existence and see with the eye of

immortality the progress, or lack of it, that has been made. But each one must see some things which we have missed and each may judge events and evaluate characters for what they are worth in their own estimation. We pray that God may somehow enable us all to see with larger vision and more sympathy, and that all may buckle the armor a bit tighter, grasp the sword of the Spirit a bit more firmly, and press on until the "well done" of our Lord may greet our listening ears as we enter the realm where raised above the present mists, unhampered by present limitations, we shall know as we are known. Amen.

"Great sermons are born in solitude." So are great books. The preparation for this work was made during many years of busy pastorates, accompanied with much work as a servant of the conference. The actual writing began after retirement from the active pastorate, while we were engaged in postal and mercantile work in an effort to gain a livelihood. We continued in much conference work and began mission work in a nearby community so that there seemed to be no time for uninterrupted effort. Typing was done hurriedly amid many distracting circumstances. We often found it necessary to work for many hours to obtain the information contained in one brief sentence, and perhaps, before writing, do most of the research over again. We do thank God, however, for the many providential helps that came to us. Though we feel that more auspicious surroundings were needed, yet having prayed for help and guidance, we believe that God has answered. Without divine aid, even such a work as this would not have been possible.

We feel that much credit should go to Mrs. Rennells for she urged us upstairs to this work while she spent many hours in the store and the postoffice, and did her housework as best she could in such time as could be found for that purpose.

Since there has not been opportunity for exhaustive research, we have omitted some items that might have been used had there been greater certainty concerning them.

With the closing of a century of unbroken work for Christ and humanity the Michigan Conference may well rejoice in the victories won. We have a rich heritage. We build on a strong foundation, laid, under God, by the hand of faithful, sacrificing men and women.

No one can properly evaluate the lives and labors of those consecrated men and women who blazed the trails in the early days of our existence. Only the Great Judge can do that, but we pray that God may cause their lives and their efforts to so speak that those of our day, and if Jesus tarries, those who may follow may catch the vision keen and serve with purpose true so that the Wesleyan church may continue to be a light in the world and an agency used of God to carry on His work in this present age.

EARLY DAYS

In all of the books of history written concerning the rise of the Wesleyan Methodist Connection (or Church) of America the causes leading up to the withdrawals from the Methodist Episcopal Church are enumerated and are so well told that it is not necessary that we should go into great detail concerning them. During the decade preceding 1840,



CHURCH BUILDING IN ROMULUS, MICHIGAN,
Near the place where the first church was organized and where deciding action was taken regarding the Union Movement. Erected about 1852.

there had been much agitation, and the abolition movement was growing in intensity and in bitterness. Slavery was an old institution, and from the early dawn of history there had been persons and nations

who enslaved those whom they could force to yield to their domination. The Israelites were crown slaves of the Pharaohs, the property of the government, but God set them at liberty. There was a time in Rome when five-eights of the population were slaves. In America the enslavement of the Negro race began early in the history of the colonies. In the early nineteenth century England and other countries had decreed against the enslavement of any human beings, and in the civilized world sentiment against ownership of one's fellowmen was increasing. In America the system was well entrenched in the southern states and had become welded into the social, political, and economic life of the people. In the northern states, with a different climate, different customs, and different natural resources and products, slavery did not thrive so well.

While we can in no sense condone the evil of slavery, we are now persuaded that the people of the southern states were, on the average, of just as high moral caliber as those of the North. There was a time when this writer would not have conceded such a possibility, for blood like our own flowed on southern battle fields and flesh of our family lies on southern slopes since the stirring days of the Civil War. From a greater distance and with widened vision, we believe that, for the most part, the people of the South were of honest convictions, though wrong in their reasoning and deductions. Probably there were no greater leaders nor more earnest Christians than some who arose in the South.

That there was some antagonism between the so-called "slave states" and the "free states" at an early

time in our national history is evident. Also the government took cognizance of this as seen in the establishment of the Mason and Dixon Line. The charter of The Northwest Territory forbade slavery within the bound of the designated area. Probably the single incident that did the most to flame the fires of abolitionism was the murder of Mr. Lovejoy at the hands of a pro-slavery mob in Ohio in 1837. Prior to this and afterward there were numerous incidents of violence.

In church circles sentiment was divided. Certain persons in both ministerial and lay ranks were decidedly opposed to slavery. There were those who believed there was no moral wrong in slave ownership and who argued that the Negro was better cared for and more happy as a slave than he would be as a free citizen. Others in the church were opposed to slavery, but thought it unwise that there should be agitation concerning the matter, fearing that it might cause a rift in the organized body; hence they opposed the holding of meetings for the purpose of discussing the matter, and further, felt that ministers and others should not discuss that which seemed to them would jeopardize the welfare of the church. But an increasing number felt constrained to speak out in opposition to so great an evil, and the conflict was on.

Probably the causes leading to withdrawals from the Methodist Episcopal, Methodist Protestant, and other churches were about the same in the New England States, New York, and Michigan. Strong measures were employed to silence those who in-

sisted in speaking their conviction in public service, community meetings, or in private.

The Underground Railroad, a method by which fugitive slaves were aided in making their escape to Canada from their southern masters was in operation for quite a length of time. The procedure was that a slave known to be traveling northward was sheltered in a friendly home through the day, and under cover of darkness was taken to another friendly home, where he was fed and supplied with such things as he might need, so that by short stages he traveled from the Ohio River northward into Michigan or some other part of the northern states and thence into Canada, where he was safe from pursuit.

In connection with this work many stirring events occurred. Often the pursuer was close at hand and capture was imminent, and sometimes the owner was successful in securing his human chattel. Since many crossings were made from Detroit, Michigan, to Windsor, Canada, it was inevitable that southeastern Michigan should become an area in which the storm centered. Feeling ran high in both religious and civic circles. The general populace was in sympathy with the fugitives, and many were ready to afford shelter, transportation, and needed assistance to colored men, women, and children who were seeking a haven where they might know freedom.

It is not strange that under such circumstances there should have been a rift in the church in this particular area. It came in 1839 and centered around two men: Rev. Samuel Bebbens and Rev. Marcus Swift. Mr. Bebbens had traveled under the direction

of presiding elders in New York, and Marcus Swift was a probationer. They were refused ordination because of their anti-slavery, or abolition, sentiment and work. There was no question of fitness other than this. They found that there was no redress. In 1838 the Methodist Episcopal Conference in Michigan had passed a resolution condemning the abolition movement, and those in authority were now acting with stern measures; hence, the withdrawals which occurred in 1839. It appears that these two men had continued to preach and that their congregations remained loyal to them as leaders. Sometime in 1840 a meeting was called in the cabinet shop of Samuel Bebbens in Plymouth, Wayne County, where the first organization of a Wesleyan Methodist Church occurred. It seems that the two congregations and the two pastors were parties to this organization, and that here was the beginning of this conference, which grew into the Wesleyan Methodist Connection. Mr. Bebbens was not only an able minister, but seems to have been frugal, for one who knew him says that he accumulated property worth at least ten thousand dollars. A street in the village of Romulus bears his name. Marcus Swift seems to have been a man of ability and natural leadership.

The New England Anti-Slavery Society was organized in 1832, and the American Society in Philadelphia the following year. Local organizations spread through the northern states, and in the meetings held there came to be larger acquaintance and fellowship among the supporters of this movement. The arbitrary character of Episcopal government which forbade Methodist ministers to participate in such

meetings or to propagate the views of the abolitionist had much to do with the withdrawals from that body. Ministers and laymen recognized the need of a church home where there might be freedom to speak and preach as they believed, especially as regarded the great reform movement of their day. People of like mind are naturally drawn together. Hence, the cabinet shop meeting.

We have tried to visualize them in the shop. Doubtless there were many private conferences between Mr. Bebbens and Mr. Swift, and associated with them were laymen of courage and strength of character. The meeting of organization may have been opened by Mr. Bebbens, but Mr. Swift was elected president of the new denomination. A church must have a name. They were Methodist in doctrine and in many customs, but they were very much opposed to the Episcopal form. What should the name be? Were they followers of the Wesleys? There was a Wesleyan Church in England, and that was opposed to slavery. They would be Wesleyan Methodist. Somehow we believe that the Holy Spirit guided in the choice of a name that fitted the convictions and appealed to the emotions of 1840, and that still causes a thrill of pleasure in the hearts of many.

Some rules of conduct were made, and active work as a religious body was begun. Many others became interested, ministers and laymen were added to the number, and the movement spread to adjoining com munities. Evangelistic services were held, as well as abolition meetings. Many were interested in helping fugitive slaves, and here was an organization which

approved of such measures. With the increasing numbers of communicants and churches it seemed good to call a delegated meeting. This was done, and in February, 1841 (May 13, 1841, according to some sources) the first annual conference of the Michigan Conference of the Wesleyan Methodist Connection (or church) of America convened in a schoolhouse at Thayer's Corners, Plymouth Township, Wayne County, Michigan. It is difficult to determine the date with certainty, though it is quite probable that there were meetings on both February 28 and May 13 of that year. In these meetings five churches were represented with more than eighty members. Though they did not designate themselves as the Michigan Conference, but merely as Wesleyan Methodist, yet they constituted in fact the body which became the Michigan Conference when affiliated with groups in other states.

At the meeting above mentioned a Discipline was adopted, and was printed in book form by W. Sullivan in Ann Arbor, Michigan. This book was used in formulating the Discipline produced by the Utica, New York, convention of 1843. The second annual conference was held in a schoolhouse on the farm of Anson Packard, Salem Township, Washtenaw County, where the Discipline was revised and further organization effected.

The infant church was now a rapidly growing child, and the area of activity was constantly enlarged. In 1841, a class of twenty-five members of the Methodist Episcopal Church in the town of Manchester, Washtenaw County, and a class of sixteen members at Wolf Creek, in Lenawee County, with-

drew from the parent church and thus introduced Wesleyan Methodism in these counties. In 1842 there were about fifty secessions in Hillsdale County, these persons forming two classes in Adams Township and one in Wheatland Township. Near the city of Jackson the work took root, and is still growing. Leslie just to the north of Jackson, in Ingham County, was organized about the same time.

Onandaga, also in Ingham County, responded to the appeal of righteous reformation. Batavia was the first in Branch County, but Coldwater, the county seat, was not far behind in point of organization, and a very active church still exists there, though it was at a low ebb for a number of years. The year 1842 was a fruitful one, for the far northwest part of the state, as it was then designated, was reached through work in the Grand River Valley. The Grand Rapids and Walker churches are successors to the organizations there. That which was known in former years as the Ada charge antedated these, for churches had previously been formed in Ada Township, north of the present village, and at Alton, Vergennes Township, in the east part of Kent County. The Romulus church which many years ago was a part of the Huron and Romulus charge, is also a successor to the early anti-slave organizations. The present church building there was erected about 1852, and the first church on the Barry, now Hickory Corners, work was built the same year and replaced in 1884 by the one now in use. Brighton, in Livingston County, and Ingham in the county of the same name were early in the field. The Rives Junction church building was moved into the village from

Tompkins Township, where it had been a part of the Tompkins and Sandstone circuit.

Only three years after the first meeting of Wesleyan Methodists in Michigan, steps were taken for the amalgamation of this group with others of like beliefs.



Bleecher Street Baptist Church of Utica, N. Y., where the Utica Convention was held, the Wesleyan building being too small for so large a gathering. Michigan Conference, already well-organized, was well represented. The cut here used was made available through the efforts of Rev. H. S. Hill, Wesleyan pastor in Rome, New York. It is used through the courtesy of Houghton College.

There was held in Andover, Massachusetts, Wednesday, February 1, 1843, that which is now generally spoken of as the Andover Convention. It was a gathering of anti-slavery Wesleyans, and here arrangements were made for a general gathering of

Wesleyan people to meet in Utica, New York, May 31, 1843. Among the resolutions adopted was one inviting the Wesleyan people of Michigan, who were reported as numbering some twenty preachers and six hundred members, to send a full delegation. The Michigan contingent responded by calling a convention early in that year—1843. This convention evidently took the place of the annual conference. In this session two ministerial and two lay delegates were elected as follows: Rev. Marcus Swift, Rev. William L. Sullivan, George J. Barker, and Valorus Meeker. Only the ministerial delegates were able to attend the Utica Convention, but they were men well suited for the representation. No restrictions were laid upon them, for their brethren trusted them and those of the East to do the work for which they were called. Since the Rev. Mr. Swift was president of the Michigan Conference and the Rev. Mr. Sullivan had printed the Discipline adopted by that body, they were well qualified to assist in the organization effected in Utica. The next annual conference was held in Adams, Hillsdale County, in September, 1844.

Since the original records are not available and since it requires considerable effort to keep in mind a clear picture of events in their chronological order, it may be well to recapitulate and arrange a list of dates and places of meeting of the Michigan Conference. It follows:

First Meeting—1840. Exact date unknown. Place: cabinet shop of Samuel Bebbens, village of Plymouth, Wayne County, Michigan. Two churches pastored by Rev. Samuel Bebbens and Rev. Marcus Swift. Organ-

ization effected and name chosen. Work as a conference begun.

Second meeting in February, 1841.

1841—First annual, or "Yearly Conference," May 13, in a schoolhouse, Thayer's Corners, Wayne County.

1842—Lapham's Corners, schoolhouse, Salem Township, Washtenaw County.

1843—Saline, Washtenaw County. Delegates elected to Utica Convention.

1844—September, Adams, Hillsdale County, the first after the Utica Convention.

1845—Ann Arbor, Rev. Orange Scott being connectional representative.

1846—Wolf Creek, Lenawee County, Rev. Schuyler Hoos representing the Book Concern.

1847—Allen's Prairie, now village of Allen, Hillsdale County.

1848—Nankin, Wayne County.

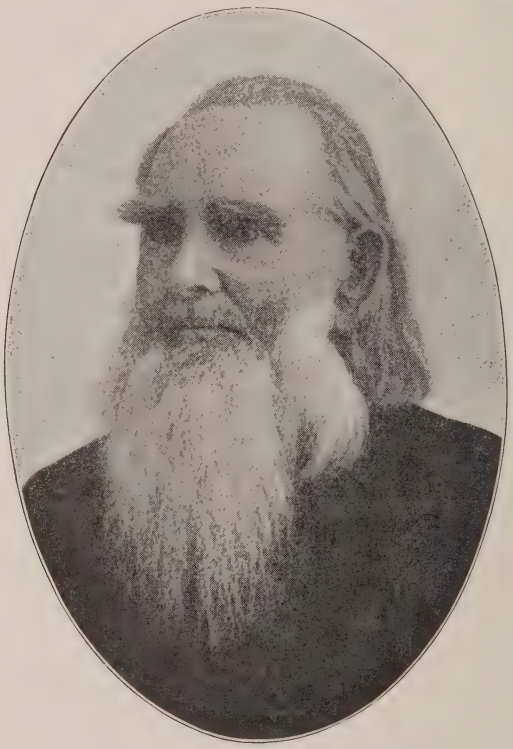
1849—Leoni, Jackson County. Seat of Leoni School.

1850—Flowerfield, St. Joseph County. Westward ho!

1851—Lapham's Corners, Washtenaw County. In the new meeting-house which was dedicated with a sermon by Rev. Edward Smith, of three hours and ten minutes duration said to have been "deeply interesting throughout."

1852—Spring Arbor, Jackson County, from which the records are kept, this session being the first one recorded in volume two of our records. (Volume one is missing). This book, old and worn, is precious because of its historical importance, and should never again be handled except with painstaking

care. Great heed should be exercised in the preservation of all records of the conference and auxiliary bodies.



REV. ALEXANDER N. HUDSON

Ordained in 1857, and died in Lowell, Michigan, January 24, 1910, at the age of 95 years. At the outbreak of the Civil War he enlisted in the 1st New York Mounted Rifles, was injured and transferred to contraband service, where he was in charge of about six hundred colored people. While in this service he married about four hundred couples. Following the war, he again took pastoral work, but soon gave himself to evangelistic work in which he continued for the rest of his life. He was buried in Lowell, Michigan.

PERSONNEL

History is the record of individuals, periods, and movements and is studied as such. Individuals influence trends of thought and action, and trends of thought and action influence individuals. In the work of a great reformation the movement itself, once under way, generally holds the attention of the public, frequently almost to the exclusion of other reform needs. This was true of the abolition movement. In the beginning it was almost altogether the work of individuals, but gradually it became the irresistible force which culminated in the Emancipation Proclamation, though strong leadership continued until after the Appomattox victory established the United States as a non-slave-holding federal union.

With these thoughts in mind it seems good to point out at least a few of the outstanding men in the Michigan Conference. Of these, like David's chosen ones, there are the "first three," namely: Samuel Bebbens, Marcus Swift, and W. L. Sullivan, who, first among ministers, had the courage to separate themselves from the great church to which they had given labor, love, and sacrifice in the work of the Lord. Conscience and strong convictions led them to hold to the truth which they cherished, and finally, with God given energy, to organize a new body of Christian believers. Without church property, money, or large following they launched their small ship on the turbulent sea of civic and religious strife and up-

heaval. With opposition on every front they trusted God and went forth in the strength of Jehovah. We wish we could have known some of the stalwart laymen who fared forth with them, for they too were men of might and faithfulness. We have known some of their descendants and also men who were in close personal touch with them and know that then, as now, there could be no prosperity without faithful, God fearing men and women in the ranks who were willing to pray, labor, and sacrifice in the quiet, unseen, and unknown capacity of the soldier in the ranks.

What has been said of these first three no doubt could be truthfully said of some in each of the serried ranks of those who have followed, even until the present time. In 1844 and the years immediately following there appear the names of Elisha Bebbens; W. W. Crane, from whose writings much data for this work is taken; Rev. Amzi W. Curtis, who was faithful in the office of secretary and president of the conference for a long period of years and whose body lies in the North Cemetery of Hickory Corners; S. B. Smith; and his sister, "Aunt Laura" Haviland. The name of Mr. Crane appears in connection with a campmeeting held at Wolf Creek, Lenawee County in 1845. Mr. Crane reports that this meeting was "highly interesting, and much good was done." Rev. Orin Doolittle, "the venerable patriarch around whom all the preachers clustered for instructions," is seventh on the Roll of Honored Dead.

Of more than passing interest is the name of Jessie McBride, who came to Spring Arbor, Michigan, a few miles west of the city of Jackson, September

23, 1852, and was presented to the conference which was in session in that place. His credentials from the Zanesville Conference were accepted, and his name entered on the roll of active ministerial members. He was elected a trustee of the Michigan Wesleyan University, which was the school in operation in Leoni, Michigan, and in 1854, was elected secretary of the missionary committee of the conference and agent of Leoni Institute. His death occurred in March, 1856, and interment was made in the cemetery in Leoni. Formerly a member of the Allegheny conference, he did considerable pioneer work in the South, where he suffered many persecutions, being set upon by mobs, his life threatened, incarcerated in jail, and finally fed poisoned sausage in the home of one supposed to be a friend. Rev. Adam Crooks, in whose company he was at that time, received the same treatment, and but for the timely arrival of a physician, doubtless both would have died. Neither of these brethren ever fully recovered from the effects of the poison, and their lives were much shortened because of this experience. A more extended account of the life and labors of Rev. Jessie McBride may be found in *Wesleyan Methodist in the South,* by Rev. Roy S. Nicholson; and in a manuscript in the hands of the Michigan Historical Commission, to be used in the *Michigan Encyclopedia* now in process of compilation.

Other names of interest that appear in the records of 1852, and soon after are S. A. Baker, S. B. Smith, (mentioned in 1844 record), Samuel Boyles, known as Father Boyles, and the earliest of those who re-

main in my own memory, Dr. Luther Lee, E. Darling, and Dr. John McEldowney. Dr. Lee and Dr. McEldowney were prominent in the educational work of the church, both in Leoni and in Adrian College.

In the Civil War period came another group, namely, the Reverends H. D. Inman, who later subscribed himself as Darius H. Inman and who finished his ministerial career in the North Michigan Conference; D. A. Richards, Joel Martin, Isaiah Martin, who were strong and fearless exponents of gospel truth; J. L. Bush of beaming countenance, pioneer preacher of premillenarian doctrine; and J. A. Canfield of tender spirit. Most of these men were sometimes visitors, or guests, in the home of my parents. On a number of quarterly meeting occasions we have heard Rev. Isaiah Martin preach sermons of two or more hours' duration, which left his hearers wishing for more. Rev. John Levington was a great reformer of sterling character.

But rank followed rank, and soon these names are found in the records: Rev. E. W. Bruce, who served Michigan Conference, afterward went East and became connected with the Houghton Wesleyan Seminary in New York, but returned and spent the last years of his life and labor in his home conference. His body has a place in the cemetery of Brighton, Michigan, where also lie the dust of Rev. and Mrs. S. A. Manwell. Contemporary with Mr. Bruce were Rev. E. T. Gray of faithful service, who for health's sake went to Florida to extend his earthly pilgrimage and was buried there in Zephyr Hills Cemetery; Rev. Moses J. Badder, who as an infant was found on the doorstep of some Ionia County people who gave him

a home and their name. He became, like Moses of Israel, a leader of men and carried a goodly load of responsibility. In this group was Rev. H. A. Day, who was a person of great activity and versatile ability. Strong for moral reform and evangelistic in pastoral work, he was hated by his enemies and loved by his friends, and there were many of both. Rev. H. D. Cheney, a wheelhorse type in dependability, served a term as president and for many years was the competent treasurer of the conference funds. A calm and dignified bearing marked him among men. He was an efficient, affable Christian gentleman. Rev. A. A. Alverson was a Civil War veteran, as was also Rev. E. T. Gray, and a number who preceded them in ministerial service. Mr. Alverson made many warm friends and served with acceptability for a number of years after having begun his ministerial career in middle life. Rev. S. A. Manwell, but little younger than the group just named, was a scholar, who persevered in his studies while his public work continued. Literary work was a delight to him, and his sermons were well arranged from a homiletical standpoint and forceful in delivery. He helped to raise the standard of work in the course of study given to candidates for the ministry and was an unusually good presiding executive. Rev. L. J. Harrington, brilliant thinker and eloquent preacher, was for a time in this group.

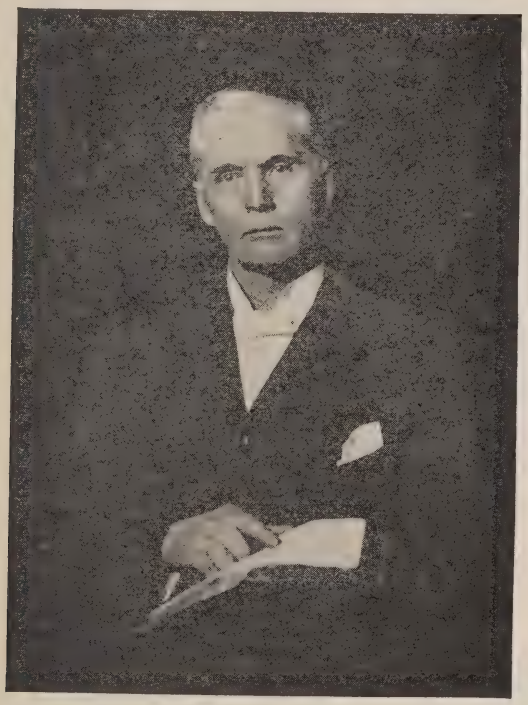
Following the ones named above are our contemporaries some of whom have already had their names placed upon the Roll of Honored Dead. It is a fact worth noticing that the number of those who have served, sacrificed, and entered into the pres-

ence of the Lord is about equal to the number of years of our existence as a conference. It should be noted, however, that the first half century embraced the territory now served by the North Michigan Conference. Hence, the heritage is theirs as well as our own. We have been richly blessed in many ways by the lives and the work of those who have gone on before. Some of them saw many years of service whereas, others still in the prime of life, seemed to have been cut off as a tender sprout, yet each left a noble example of fidelity. It cost an average of one life per year to pastor our churches.

There are but few, scarcely twenty per cent of those who receive conference appointment, who remain for a lifetime of labor. Probably some are not called of the Lord, and it is better that their energies be otherwise directed. Others become discouraged and return to secular pursuits. Some look for greener pastures and seek other church relations, though generally such are later disillusioned. Some just turn aside, and we see them no more. A few seem to be somewhat of the nature of the "hanger on," a few are faithful, and unto a comparatively small group it is given to bear the brunt of responsibility in conference work. There have been many, however, whose names are not so much as mentioned in this work, who were faithful unto death and who when heaven's rewards are meted out, will receive large measure because of that excellent quality of common every day faithfulness in the common tasks of their calling.

THE OFFICIARY

In every organized body there must be those who are chosen for the various offices to be filled. Some there are who seek such places, but we think that the



REV. SULLIVAN A. MANWELL

Pastor, three years secretary, and eleven years president of the conference. Outstanding work as a member of the Committee on Itineracy and Orders. Died August 23, 1919, at the age of sixty-three years.

most of those chosen have not been very desirous of attaining preëminence in official relation. Some seem peculiarly qualified for leadership, and others are better fitted for work requiring less of executive, but more ability in detail work. It seems that God calls people of varying temperaments, attainments, and natural aptitude so that if the Holy Spirit is given sufficient opportunity, every Christian body may be properly officered. Too often people pray for the will of God to be done, and then seek to manage in accordance with their own wishes.

In our conference there have been many men of ability, of faithfulness, and of sacrificial devotion to the work given them. Few newly-elected persons are fully prepared for their work, but most of them may by earnest effort fit themselves for a fairly good degree of usefulness in the field assigned to them. Often the office becomes the means by which the individual is developed for greater usefulness and sometimes for advancement to greater responsibilities. A few seem to have been misfits, not necessarily because of moral or intellectual lack, but rather because they were better suited to some work other than that given them. Some persons who succeed in a striking manner in certain lines fail in others. None of us are well fitted for every possible assignment, though a few are so versatile that they seem to succeed almost everywhere they may be placed.

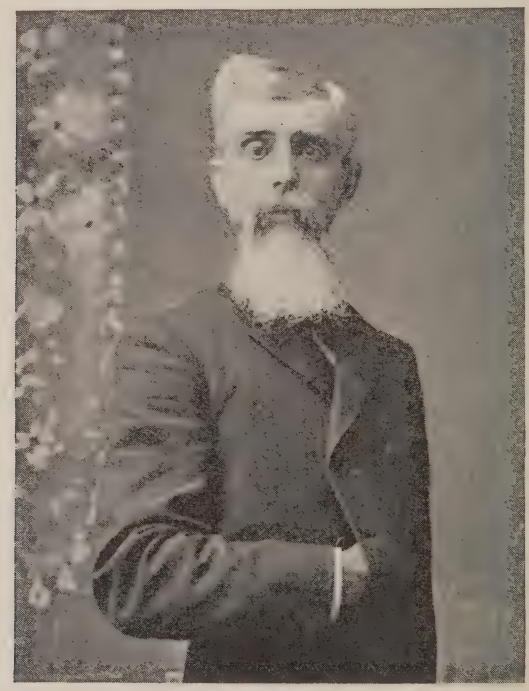
It is evident that not all who have served in some capacity can be mentioned. Even a brief account of the life and labors of conference officials would require a voluminous work. We shall therefore limit ourselves at this point to the names of the conference

presidents with the years in which they served. The year 1851 has been omitted because we have been unable to determine the occupant of the presidential chair.

Marcus Swift, 1840-1844
W. W. Crane, 1845-1853, except 1851
S. A. Baker, 1854-1855
Luther Lee, 1856 and 1864
A. W. Curtis, 1857, 1861, 1863, 1866-1870
John McEldowny, 1858-1860, 1862
M. L. MacFarland, 1865
D. A. Richards, 1871-1873
H. D. Inman, 1874-1882
Joel Martin, 1883-1890
J. H. Canfield, 1891
J. L. Bush, 1892-1894
H. D. Cheney, 1895-1897
Isaiah Martin, 1898-1901
S. A. Manwell, 1902-1908, 1912-1915
H. A. Day, 1909-1911
E. F. McCarty, 1916-1918
G. L. Densmore, 1919-1922
D. T. Perrine, 1923, and still in office

It will appear that changes were more frequent in the early days than in later times. Also there were some who occupied various offices. Notable in this regard is Rev. A. W. Curtis, who served the greater part of his ministerial career as secretary or president of the conference and whose fine penmanship still endures. A faithful servant, he lived well and labored faithfully. His body lies in the North Cemetery of Hickory Corners, and for a number of years it has been a pleasure to place flowers on his grave on each Memorial day.

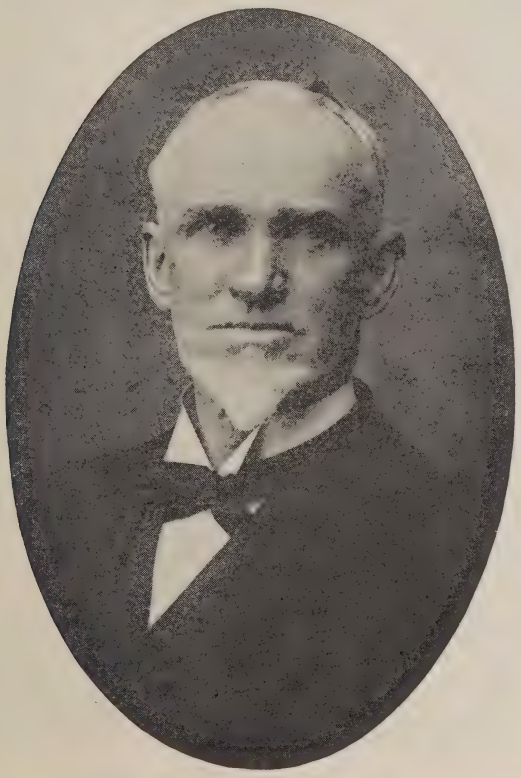
A number of presidents first acted as secretary and held other positions before becoming president. Rev. H. D. Cheney, having performed important assignments prior to his election to the presidency, also served as treasurer of the conference from 1901 to 1917, when his son Elmer D. Cheney was elected to that office and still gives excellent service.



Rev. Hardy A. Day

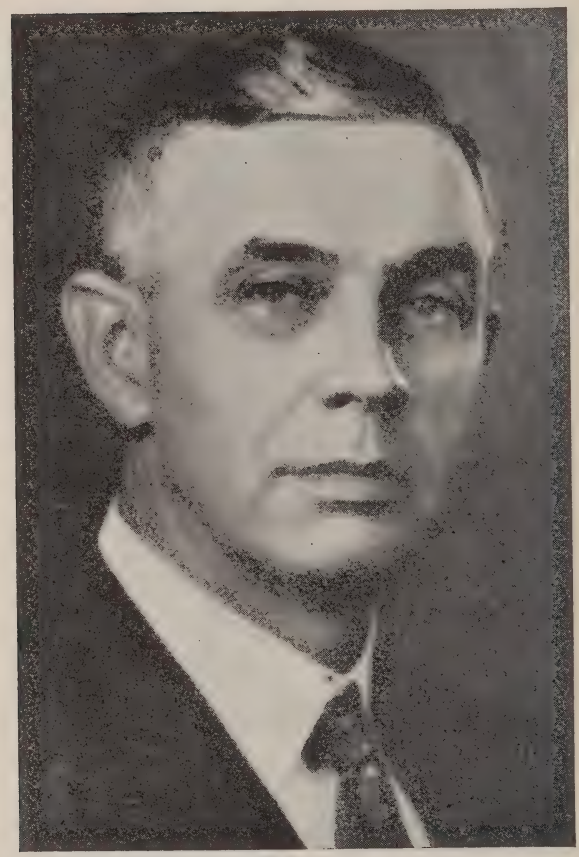
Pastor, reformer, editor, three years in the presidency, and a short time in that office to fill vacancy. Notably successful as pastor-evangelist.

It may be said that a number of laymen have held offices for which they were eligible, doing excellent and sacrificial work without remuneration. When minis-



REV. HENRY D. CHENEY

A lifetime of dependable service as pastor. Three years as president, many years as treasurer of the conference, and member of the board of trustees. Also for some time a member of the Book Committee of the church. Died December 26, 1926, at the age of 76 years.

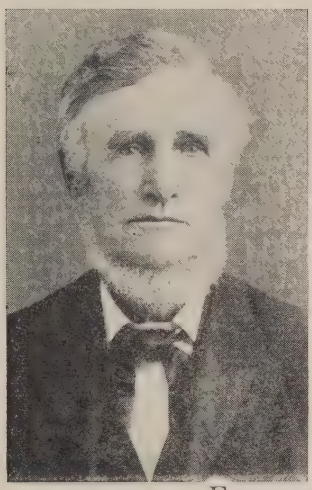


Rev. Daniel T. Perrine

Elected president of the conference, August, 1923, and still serving with approval of the conference, a faithful and kind servant of Christ and the church.

ters give themselves to conference affairs, the churches which they serve continue ministerial support, but lay-

men often leave their work or business to give their time and effort without pay and at more or less loss to themselves. Among these is the present treasurer, who stood at the head of the laymen's list of delegates in the last general conference, having been in attendance at more sessions of the general conference than any other present. God will doubtless reward these faithful ones.





EBENEZER PENNOCK
ELVIRA PENNOCK

The present official family is: President, Rev. D. T. Perrine; Vice-president, Rev. Gerrit Visser; Secretary, Rev. E. L. Crocker; Treasurer, E. D. Cheney. Capable, efficient, faithful, most of them have served for many years in their respective offices. As long as men like these direct the business of the church, assisted by the devoted ones who act on the various committees, we

feel quite sure that all will go well with conference affairs.

Our Laymen

We have thus far in this work spoken more in regard to the ministerial members of the church, but any section devoted to the personnel of the conference would not be complete without mention of some of those lay members who have served faithfully and well. Here again we feel sure that some worthy ones have been omitted.

The first lay delegates to the General Conference were George J. Barker and Valorus Meeker, who were elected to the Utica Convention but who were unable to attend. Their selection, however, shows something of the confidence in which they were held. Richard Bird of Romulus was very active in those first days. Quite a bit of interesting data and valuable information for this work was obtained from his son, who as a young boy drove oxen to haul timber for the church building which still stands in Romulus. The name of J. J. Moxon also appears with frequency in the early records. Anson Packard, on a part of whose farm was situated the schoolhouse where one of the first sessions of the conference was held, must have been an active member from the first. Here was built one of the first churches erected within the bounds of the conference.

A little later certain names appear with considerable regularity. Among them is that of Ebenezer Pennock, delegate at Coldwater from Kalamazoo, in 1857. Thereafter he attended conference every year, first from Barry, now Hickory Corners, and later from

Hastings. He was a generous donor to all of the branches of Wesleyan work and with his wife, Elvira, gave the ground which is now comprised in the conference camp ground, Hastings, Michigan. Quiet, businesslike, living plainly, he thought, planned, and as the years passed, lived for God and the church. This couple lived together for more than seventy years. Sister Pennock passed on from their Hastings home in 1916, and in 1917 he went to his reward from Pennock Hospital, which bears his name, Hastings, Michigan, at the advanced ages of 93 and 94 years. Charles Robinson, now living in Hickory Corners, tells how as a young man he worked for Brother Pennock, cleaning the grounds in the wood lot for a grove meeting, and says that as he worked, there was unfolded to him the hope that the place would become one of great blessing. It has. Brother Pennock lived to see some of the present buildings erected and improvements made.

Others of this time were John Shoemaker of Saugatuck, ——— Clinton of Ada, E. J. Curtis and T. P. Smith of Rives Junction, C. N. Speer and W. A. Cutler of Pittsford. There are a number, no doubt, who will remember the faith and faithfulness of John Butcher of Shiawassee charge. Although still living and serving, it seems as though Elmer Cheney of Pittsford church should be mentioned, for he succeeded his father in the office of conference treasurer and has now carried the responsibility of that office for twenty-four years. The name of my own father began to appear about sixty years ago.

LAY PREACHERS

Preaching and exhortation are methods enjoined by the Holy Spirit in the Scriptures to reach humanity with the gospel message. For the most part there should be men and women set apart to the sacred work, God-called, Spirit-endowed, sent by the Church into a lifetime of active ministry. But God does call every born-again Christian to be instant in season and out of season for Him. We believe that He has a place for every one, and that if every one could be in that God-given place, the work of the Lord would be done much more perfectly. Every soul should seek God's blue print for his own life. God wishes some in agriculture, some in the trades, some in business, and some in the professions, but all in His service. There should be someone to teach or superintend in the Sunday School, someone for class leader, for trustee, for steward, for pianist, for song leader, and many to be every day Spirit-filled workers without special office or assignment.

In the proclaiming of the gospel and the building of the church since the time of faithful Philip and beautiful Stephen, God has had lay workers and preachers who have honored Him and blessed the Church with their consecrated labor. In our conference there are always some of these men whose names are mostly unknown, because they are not reported by name to the conference, but only by number as licentiates. They preach without pay, and prepare their sermons under difficult circumstances. When

the pastor is absent or when there is no one else to take that place, they supply the pulpit. Since they must earn a livelihood by their secular pursuits, they cannot have the time needed for study. Nor do they soon remove to another charge where they can dig into their sermon "barrel" to repeat messages previously used. They are often men of more than ordinary ability but who lack the glamour that in some measure surrounds the man who comes from another field.

Among this number we may mention only a few, for we have not known them as well as those who labored under the direction of the conference. "Mat" Knoll of Sebawa Church, part of Berlin Circuit, now known as the Carr Church, preached for many years and was for a time supply pastor. Many of his family have given excellent service, and one of his granddaughters is now a missionary in India. She is Hazel Rodgers Banker. A daughter is the wife of Rev. R. E. Durkee.

Allendale gave the Church David Milne, that sweet-spirited, intellectual, fervent Scot, who served as janitor and lay preacher for many a year. Studious, the exemplification of kindness, putting the work of the Lord ahead of his own, he preached about once in two weeks in the evening meeting while the pastor preached elsewhere, and gave excellent service without pay. He died in the infirmary of Ottawa County. Sweetly faithful to the end, he leaves a rich heritage and an influence that will count as long as time marches on. On the same circuit is Truman E. Hubbel whose people have been in the Wesleyan Church almost from the very beginning. Like his older brother,

David Milne, he has been faithful in a lifetime of ministry for the Lord. Such men are rare. They believe the Word of God and are faithful to the church. Surely there must be rich reward awaiting their entrance into the fulness of redemption when awards are meted out.

Probably there are many more. We are sure there are. God knows them by their names as recorded in the Lamb's Book of Life, and many will rise up in the judgment and call them blessed. Somehow their names and their work should be honored more than in this brief reference. May God bless them every one.

WESLEYAN WOMEN

"For men must work, and women must weep,
For there are many to feed and little to eat,
An' th' harbor bar is moaning."

Something like that sang the Gloucester fishermen as they put to sea in their small craft decades ago. It suggests that where there are pioneer men, there are pioneer women. It was not always the privilege of pioneer women in the church to choose the field of labor, but their's to pray and teach, mend socks, and produce the stiff board-like fronts for the white shirts their men must have. It was their's to spend weary days and lonesome nights while their husbands went about the work of the Lord. There were, and there are, many trials peculiar to the parsonage keeper. There are, though, special blessings that come to the same place. Probably some wives of ministers have become over-conscious of the burdens and some, self-martyrs to such an extent that their lives are drab, and theirs days gloomy. Many of them, however, have seemed to reach goodly heights in devotion, service, and beauty of example.

We have small record of the women of early days, but a few stand out with shining eminence, and surely many more are equally deserving. One of the early names is that of Jane Hubbard of Romulus, known as Aunt Jane. She was much interested in missions, as were many others, and sacrificed for the work of the Lord. We wish we might have known more about

the other faithful ones. Mrs. Mabel Perrine has written a history of the Women's Home and Foreign Missionary Society of Michigan and has much valuable data. In her work there is considerable information concerning our faithful women.

For many years Mary Paine Manwell was a leader among our women. Well-fitted for leadership by nature, grace, and culture, she exercised much influence for good, and was a source of inspiration to many young people who, no doubt, developed much beyond their ordinary ability because of her help. Jennie Ayres, a preacher of ability, served in the missionary organization with distinction. Martha Cheney, for years the president of the conference missionary society, was one of good mind, sound judgment, and faithful service. Susan Casler McCarty visited many of our homes while her husband was president of the conference and labored diligently with him in the missionary work of the church. Her years as editor of *The Wesleyan Missionary* were fruitful ones. Those who knew her and were associated with her have precious memories.

But time and space fail. We cannot call by name all deserving ones, though I should like to mention my eldest sister, Mary Ettie Gray, who was active in early missionary society, and whose work I value. Her greatest service to me was rendered when she taught me to pray, "Now I lay me down to sleep . . ." Others are of sacred memory and will be blest when

> "The tears of the sower and the songs of the reaper
> Shall mingle together with joy bye and bye."

In the early history of the conference there was opposition to the ordination of women as elders. A few labored in ministerial work as local or conference preachers. With the passing of the years there has been something of a change in attitude, and some women have received ordination at the hands of the conference. Among our foreign workers Mrs. Ethel Ovenshire, Hazel Rodgers (Banker), and Ione Driscal were ordained when they had met the requirements of the Discipline for ordination.

Whether in lay or ministerial ranks, the women have labored faithfully and well. They have engaged in Sunday School work, missionary effort, and in the varied offices of the church. They have graced our homes, pinch hit in the pulpit, prayed in their secret place of prayer, sacrificed and paid, sometimes beyond their means. Perhaps an outstanding example was Alice Conklin, who a few years ago, passed on to Heaven from Allendale Church. Never possessed of wealth, she gave with a liberality that exceeded many others, and she so planned that when her earth time came to its end, all her property was in the work of the Lord. She was a true servant with a real vision of stewardship. There have been others just as loyal, just as true, just as useful, and no less consecrated, but the church is in need of many more who will live only for the Lord, for it seems that there are few that get a full vision and are faithful thereto.

In still earlier times Mrs. Bonney, first wife of Rev. L. O. Bonney, assisted in pulpit and pastoral duties for many years. Mrs. John Ayling, Mrs. Lena S. Thompson, and Mrs. John Ovenshire also shared in

the work of their husbands. Mrs. Jennie Ayres and Florence Sell Timberman were given pastorates, but they did not preach for long periods of time. Mrs. Florence Wheeler, who engaged in evangelistic work with her husband, and who was especially gifted in song, was received as an elder in the conference in 1901, having been ordained in another conference, and was the first of her sex, I believe, to exercise elder's orders in Michigan Conference. We pray that God will bless the women who are faithful to the tasks that God gives them, and that He will give us more of them.

Perhaps there has been no more colorful character among Wesleyan women than "Aunt Laura" Haviland, born a Hiksite Quakeress in Ontario, Canada, December 20, 1808. Her life in detail is recorded in *A Woman's Life Work*, written by herself. This is a volume of 557 pages from which and from memory we submit this data, very inadequate to record the labor of one so prominent as she. She was married to John Haviland in Lockport, New York, December 11, 1825, and came with him to Raisin, near Adrian, Michigan, in 1829, her parents having preceded her in their migration. Mrs. Haviland was a woman of tender conscience and inquiring spirit. Her religious experience is worth pondering. Shocked and pained by an increasing knowledge of the conditions of the slaves held in southern bondage, she became a member of the first anti-slavery society organized in Michigan, which in turn led to her separation from the Friends Church and her affiliation with the first Wesleyan Church in Lenawee County, whereby she showed the true pioneer and missionary spirit.

When John Haviland died in 1845, the widow carried on with courage hard to equal. In her work she was threatened by hunters of fugitive slaves, and in the South she faced and cowed savage bloodhounds. Known as the superintendent of the Underground Railroad, she assisted many dusky sons of Ham to avoid capture by their former owners. At one time there was an offer of $3000 for her capture. For two years she served in the Civil War as nurse and investigator of sanitation and efficiency in army hospitals. In this work she carried credentials from Governor Blair of Michigan, and acted under General O. O. Howard of the Union forces.

Just when she was first licensed to preach we do not know, but there is record of a recommendation from Jefferson—now Bird Lake—in 1866. During the war she used her license from the conference, along with the recommendation of the governor, as further evidence of her fitness and authorization. Following war service she was appointed to freedman's work by the conference.

Hardship, danger, privation, and many sorrows of life came to her, but a serene faith held her steady. In spite of the militant character of much of her work, she maintained a gentle spirit, and her soft voice uttered the "thee and thou" of Quaker heritage. Her lace cap and quiet garb was distinguished by an undaunted spirit. Fortunate were those who were permitted to know her personally.

It should be said that she founded the Raisin Institute, which became for a time an outstanding edu-

cational institution, near Adrian, Michigan, and that she was also responsible for the establishment of the Children's Orphan Home of Coldwater, which later passed into the hands of the state and is now known as the Children's Village.

REFORM MOVEMENTS

The agitation regarding human slavery, to be sure, was the first great reform movement within the bounds of the church, and it was around this idea that the church came into existence. That this was a strong rallying point is shown by all records in existence which cover that period. Contemporary church history and biography corroborate this statement. Since this ground is covered elsewhere, it is needless to give space for re-statement here.

Temperance and Prohibition

Drinking was common among many classes in the early nineteenth century, though some were opposed. While drunkenness was generally condemned in the evangelical denominations, total abstinence was not always enjoined. With the growth of temperance sentiment came active campaigns in which moral suasion was the keynote. Many signed the temperance pledge, which was signified in later years by the wearing of a red ribbon. Numbers there were who became affiliated with this general movement which was fostered in most churches. Later there came into being the American Party as a political unit which campaigned for the prohibition of the sale of intoxicants and also actively opposed secret, oath-bound fraternities. For a short time there was considerable activity, and the party won elections in a few communities. The Wesleyan people were well represented in that party. Later the Prohibition Party, which

omitted the plank concerning secrecy, began to rise and supplanted the American Party. In this movement nearly all ministers and many of our laymen became active. Though never required by General Conference action, there was a time when it was almost necessary to be a Prohibitionist to secure appointment in a Wesleyan conference. The enactment of the Eighteenth Amendment providing for constitutional prohibition throughout the United States so changed the political outlook that many who had been active were scattered into other parties. Yet the liquor question is increasingly with us and probably will continue to be until our Lord at His coming to earth will establish His own reign of righteousness.

Secret Organizations

In the beginning of the movement which led to the establishment of the Wesleyan Methodist Church, slavery and episcopacy were the two great issues which attracted the attention of the reformers. Among those who were drawn together were people of varying shades of theological views and from different groups of people who were chiefly concerned in the abolition movement. Some of these were members of fraternal organizations, chiefly the Masonic body. It is something of a shock to find that some of the men whose names stand high in the annals of the church were Masons. Dr. Luther Lee and others who were associated with him were among this number. In the main, the Wesleyan movement was composed of men and women of Wesleyan faith and practice, but others, because of the abolition sentiment, were accepted to membership without much question. It does seem

clear, though, that from the early days there was opposition to the idea of secret, oath-bound societies.

As the polity of the church took more definite form and rules of membership were more largely determined by the general body rather than by local churches, there was growing opposition to secret societies, until the time came when, with the rest of the conferences, secrecy was prohibited within the church.

Some of the most effective anti-secret work was done within the bounds of Michigan conference, and some of the most energetic workers were members of this body. Perhaps the most active was Rev. H. A. Day, who traveled extensively and wrote voluminously. He was frequently threatened with violence but was never injured, though some of his contemporaries were set upon and wounded by mob violence.

Woman Suffrage

For many years and paralleling the growth of prohibition sentiment, there was agitation regarding the civic status of women and their privileges as citizens. The Wesleyan Church and Michigan Conference were the home of a number of ardent exponents of the movement to procure the suffrage for women. Probably this agitation on the part of the church, connected with that of many religious bodies, was largely responsible for the enactment of the Nineteenth Amendment to the Federal Constitution. It was thought by many that the enfranchisement of women would be a very large contributing factor in the bringing in of national prohibition. However, the Eighteenth Amendment, abolishing traffic and sale of intoxicants, had been passed prior to the suffrage amendment and did not

prevent the repeal movement. The writer may say as a purely personal opinion that bringing women into politics has not helped in any moral reform, but has been detrimental to the women themselves. We are of the opinion that the government should be in the hands of men. It is true that there are some outstanding examples of excellent work in civic life done by women, and we wish to give them full credit for their heroic efforts and noble achievements. We believe also that since women are now in the field, those of pure mind should exert themselves at the ballot box on the side of moral and civic righteousness whenever it is possible to do so.

Tobacco

We hesitate on this question somewhat because of so much misunderstanding regarding the action of this conference when the church was voting on the question of making the use of tobacco a test of membership. We may endeavor, however, to state the matter as we believe it really to have been.

It is a matter of record that the Michigan Conference voted very strongly in the negative and because of that vote was accused of being in sympathy with the use of tobacco by members of our churches. This was never true. The use of tobacco was universally condemned by all of our pastors, and that so successfully that there were never at one time more than a possible half dozen laymen who were known to use tobacco while holding membership within the bounds of the conference. This writer never knowingly admitted on profession of faith any who were thus addicted, but did on one or two occasions receive by

letter those who were transferring from other communions. We doubt if any conference in the church has a record cleaner than that of Michigan in this respect.

Why, then, the negative vote? Those who thus voted did so in the belief that grace is greater than law, and that since the matter had been so successfully handled, it would be better to continue according to tried and proved methods. To any who would listen and seek to understand, there could never be discovered any sentiment in favor of the use of tobacco, the only difference being the manner in which this problem should receive attention. Since the passage of the so-called Tobacco Amendment, however, the conference has given allegiance to the law of the church, although she still finds that the methods by which the individual is brought into subjection to the divine plan of heart cleansing and guidance of the Holy Spirit is the most effective.

AUXILIARY ORGANIZATIONS

The Ministerial Association

History is always interesting to people who have a concern for the welfare of their fellow beings, because chronicles of the past help us to understand the present and to plan for the future. As we learn of men and methods of earlier times, our horizon is extended, and the probable result of certain actions is more easily discernible. God lives in eternity and not in a fragment of time. It seems good, therefore, that we should look back. Though we may not see all, we may see some hill tops and figuratively speaking, stand upon them. We may thereby in some measure increase the range of our vision.

It was a Friday morning, September 22, 1871, that a group of Wesleyan ministers and laymen met in the Nash schoolhouse, Township of Campbell, Ionia County, Michigan, for the first associational meeting of the Michigan Conference of the Wesleyan Methodist Connection (or church) of America. Rev. H. D. Inman preached a sermon as the opening of this meeting, previous arrangement having provided for this as well as for the summoning of the meeting. Rev. Samuel Boyles, one of the older members of the conference, was called to the chair, and Rev. David Reynolds was made secretary of the temporary organization. A constitution and by-laws prepared by Rev. H. D. Inman by which this new organization became known as The First Michigan Wesleyan Conference For Mutual Improvement, were read and

adopted. Later, as we know, the name, Ministerial Association for Mutual Improvement, came into use.

The following persons signed the constitution and thus became members of the body: Reverends H. D. Inman, David Reynolds, R. H. Ross, William Wing, Samuel Boyles, J. Hazen, L. C. Hudson, D. A. Richards, H. C. Hurlburt, E. Darling, Edmund Cook, J. Pixley, and C. G. Fero. It appears that others of both ministry and laity were present and became members of this body.

In the afternoon of the same day it is recorded that there was "pleasant criticism" of the morning sermon. Permanent organization was effected by the election of the following officers: president, Rev. H. D. Inman; vice-president, Rev. D. A. Richards; secretary, Rev. H. C. Hurlburt. Committees were elected to care for the work of the association, and plans for the future were discussed. The topic presented in this meeting was Sabbath Schools, by Rev. William Wing. There is no record of any evening services though doubtless such were held.

Saturday morning there was a devotional service and a continuation of the Sabbath School discussion. This was followed by discussion of various topics, and in the afternoon the second paper of the session, "The Best Mode of Promoting Revivals," was presented by Rev. H. C. Hurlburt. It was voted to hold the next session in the Barry Church—now Hickory Corners—the second Tuesday in December, next, and final adjournment was made.

We have given this somewhat lengthy recital of the first associational gathering as introductory to the whole. It would be impossible in the space

allotted to give very much further detail, though it is full of interest to any who wish to pursue the records. However, we submit the following program used in the session of 1876, held at Saranac, Michigan, and designated as the eighteenth meeting, there having been a number of meetings each year.

PROGRAM

The dangerous tendencies of obligated and oath-bound secretism—C. B. Remington.

Importance of attendance upon the means of grace —E. C. Chapin.

Maternal Influence—E. M. Pennock (Elvira Pennock)

Ought Christians to be so peculiar as to attract the attention of the world?—J. A. Hubbard. [Probably Jane Hubbard.]

Ought instrumental music to be used in connection with religious services?—W. S. Clark.

Family government—A. J. Root.

The best means of advancing Scriptural holiness—R. H. Ross.

Sketch of Isaiah 9:18—J. H. Canfield.

Divinity of the Holy Spirit—H. A. Day.

Sketch, Ezekiel 47:1-5—Ira B. Jones.

Ought unconverted persons to be engaged as teachers in the schools?—C. G. Fero.

The power of Christian influence—W. H. Davenport.

The importance of teaching Bible doctrines—W. F. Preston.

Which exerts the greatest influence, the ministry over the laity, or the laity over the ministry?—J. A. Cairns.

The origin and destiny of devils—Joel Martin.
Did the Devil sin in heaven?—H. D. Inman.
Did divinity suffer with humanity on the cross?

It would be instructive to know the manner of treatment and the thoughts given in discussion. We who have been preparing programs for some time are becoming increasingly aware of the fact that we are not presenting new themes, but ones that have already been used, perhaps a number of times, though possibly with slightly different wording. Some topics are apparently inexhaustible, and with constant change in the personnel of the conference there is room for repetition.

From the earlier method of frequent gatherings it has been for many years the policy of the conference to have but one meeting in each year. For some time that date was the first Tuesday in May after the full of the moon. This was changed a few years ago to the second Tuesday in April, the first day to be a Sunday School convention. The association formerly met at 2:00 p. m. on Tuesday, and continued until Thursday or Friday. On three occasions: in Brighton, in Grand Rapids, and on the camp ground it was continued over the following Sunday. All these plans have some commendable features.

Though the programs have been varied to some extent, the general plan of assigning topics has been followed throughout our history. Special outside speakers have been employed, and some of our own men have from time to time been given subjects which they presented at a stated time. This was in the longer sessions. It has generally been planned

that the evening services should be evangelistic. Special songs, readings, and music are of comparatively recent usage.

Benefits

The benefits are untold, unpriced, and lasting as eternity. In some of the meetings souls have found the Lord, others have found victory that comes through the cleansing blood and the ministry of the Spirit. There has been something, at least, of helpfulness in friendly criticism. I am sure there are few who have forgotten the kindly and clever critique so frequently given. We should, and many, no doubt, have learned something about better mannerisms and forms of speech. We have had opportunity to learn how to differ in opinion and still maintain Christian love and fellowship. The gatherings held in varied places have increased our acquaintance and deepened our fellowship with the laity of the church. Ministers have had opportunity to become acquainted with churches and churches with ministers. The preparation of papers cannot fail to help in developing the ability of the writer to assemble and express his own thoughts, while the study involved must increase his knowledge. To hear the result of the thoughtfully and prayerfully prepared topics must bring to all something of an increase of knowledge of these topics. The discussions will sharpen the wits and provoke thought on the part of the participants, and perhaps benefit the hearers. Bringing together a group of earnest workers in a community is a source of blessing.

The Future

Watchman, what of the night? The morning cometh. No, we do not mean to infer that the past is as dark night, but we do believe that in these latter days the Holy Spirit is most carefully calling out those who will follow Him to a place of larger revelation than in the past, and that as the age draws to a close, those in the professed church will either drift farther from their moorings or come closer in their walk with God; hence, there is opportunity for greater benefit to us as the years pass, if the Lord tarries. To the writer it seems as though there could hardly be men of greater vision than some of those who have passed on, but if we walk humbly and earnestly, seeking to know the will of God, He is able to lead us into larger understanding of Himself and His plan.

In some conferences the institute plan is followed and work is given by the committee on itineracy and orders to the students in the course of study, and we believe that much good has come from this method, though it involves a longer time for the session. It does seem that the future should be better than the past in that it is possible for more to attend, because ministers receive larger salaries and transportation facilities are improved. The automobile, for instance brings a larger number of the lay members, both locally and from a distance. With increased attendance, there is greater inspiration and a correspondingly greater influence. We say truly, "The prospects are as bright as the promises of God."

The Sunday School

The work of the Sunday School is so well known that we take it for granted, not realizing the comparatively short time that this movement has functioned. In our conference, as well as elsewhere, many of the early churches were without Sunday schools, though this does not necessarily imply that there was no interest in the children and youth of the church and of the communities where our people lived and labored. There were those who did not approve of any separate organization, whose opposition grew from a desire to adhere closely to Scriptural methods. But as the Sunday School movement spread, most of this opposition subsided and the schools became increasingly useful.

In the early days it was quite common that the Sunday School should be more or less of a separate body, partaking, in some measure, of a community spirit. People, enrolled regardless of church membership or of Christian profession were voting members, by whom the officiary and teaching staff were chosen. This was not always wise, and some abuses followed. However, there were many godly superintendents, teachers, and workers who wrought nobly for the Lord and through whose influence many were won to Christ.

As the years sped on, the work came under the influence of the church in a larger way. The Sunday School became the topic of study on the part of leaders, and was often discussed in the meetings of the ministerial association. Interest grew. The management was taken over more largely by the church as the teaching branch of the Lord's Day service.

This, we believe, is as it should be, for the work of the Lord in every aspect is given to the church as the agency through which God shall work in this present age.

From papers read in various gatherings as the Sunday School progressed, interest was sufficiently increased and leadership developed so that Sunday School conventions have become a regular part of the conference calendar. For a number of years one day of the annual meeting of the Ministerial Association was set apart for a convention under the direction of the conference Sunday School board, with the conference Sunday School secretary presiding. This was a very happy way of beginning regular conventions, for there was an assured attendance because of the established meeting. It was also found that a much larger number of the laity attended the ministerial association, so that each part complemented the other. With the increasing use of the automobile on better built highways, the attendance grew so that in 1925 it was decided to separate the work, divide the conference into districts and meet in the autumn instead of in the spring with the association. Three districts were arranged and three conventions held in October of that year. These were well attended. Special speakers brought in from our own church and at times from other sources all seemed to add interest and enthusiasm and to bring knowledge and help to our constituency. At the present, and for some time, there have been but two districts, so that two conventions are held in October of each year. Unflagging interest is manifested, and we believe that our churches are benefited by the use of better

methods as well as by the greater devotion engendered as a result of these gatherings. A number of our men have labored earnestly and well as conference Sunday School secretary, giving freely of their own time and money that the work of the Lord might be more successfully carried on. It is evident that the Sunday School is the great recruiting field for the church. It is from these ranks that converts are more largely made, both in the regular services of the church and in time of evangelistic effort with special workers. We believe there is a growing tendency toward evangelism in the Sunday School and feel sure that if this tendency is fostered, there will be increasingly larger harvest.

Teacher Training

Intimately connected with the Sunday School work, indeed a part of it, is the training for service of as many as possible, so that a group of potential laborers for the work of God in the greater world are raised up and at least partially fitted, should God call them into the whitened fields in answer to prayer. It is a notable fact, however, that in the past, and too often in the present, there is great need for thoroughly trained and competent teachers but only too few are suited to the work of teaching the Word of God. Yet we must say here that there have been many, and there are now many, handicapped workers, laboring successfully and well, who, longing for help which they cannot obtain, still press on in prayer and earnest desire, and under the blessing of God, are sowing the good seed so well that the harvesters glean many for Christ without knowing

that these unsung workers made possible the gathering in from the well-worked fields.

Christ chose twelve to be with Him, and these were given intensive training for service. Why should not we seek to train those whom we ask to do special work? Too many times in the past teachers have been chosen because of popularity, good looks, family relations, or a personal desire to be in the limelight. Perhaps a brilliant intellect, even though there was scant knowledge of the Bible or Christian life, has been the decisive factor. We now believe that it is better that there be sound Christian faith, knowledge of the Word, careful Christian conduct, and some special fitness for teaching on the part of every Sunday School teacher.

The planning for a training system was begun in this conference in 1929. Individuals had done work under the International Sunday School Association and the International Council of Religious Education, but it became apparent that we must formulate and prosecute for ourselves. A curriculum was arranged, rules made, and leadership sought for the conference work and for various charges of the conference, with good results.

The course adopted included the following:

There was an outline of Bible study by books, by periods, by characters, by symbols, and in its geographical relations as well as certain general Bible subjects. There was something in Sunday School pedagogy and Christian psychology. A brief study of general church history was followed by that of the rise and progress of the Wesleyan Methodist Church and the history of our own conference, mis-

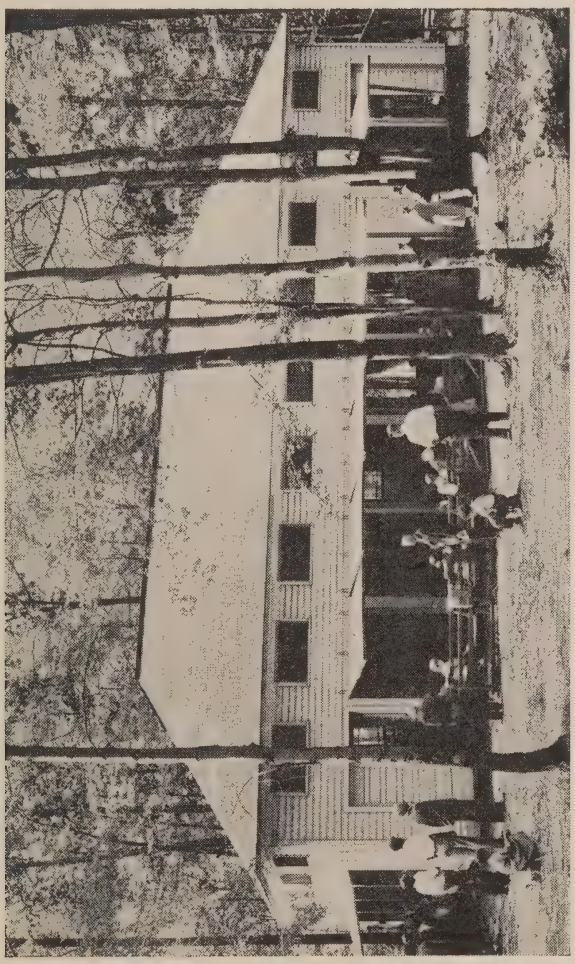
sions, and educational work. Finally a study of the discipline and doctrine of the church was made. Personal soul winning and passion for souls closed the course from which fifty-eight have been graduated, nearly all of whom are successfully engaged in the work of the Lord. Many others have been helped by attendance during the three years devoted by each class to this work. This work is still going on.

Camp Meetings

Since the Israelites made themselves booths at the time of the passover feast, and Christ taught on a Judean hillside, by Samaria's wayside well and on Galilean waters, outdoor gatherings for religious purposes have been a fruitful means of propagating truth. In early American Methodism many meetings were held under wooded bowers, and in those grove meetings many earnest seekers found the Lord. From very early in the beginning of the Wesleyan societies in Michigan such meetings were held, the first of which there is definite date, occurring on Wolf Creek, in Lenawee County, in 1844, concerning which it is reported that "there was much harmony and brotherhood among the Wesleyans", probably because of the persecutions which they bore. Since that time there has never been a year without some such gathering. Thus it will be seen that the history of the campmeeting is practically contemporary with that of the conference.

We do not know just where on Wolf Creek may be the sacred spot where the campmeeting above referred to was held. It would be a privilege to follow this small stream through Jackson and Lenawee Counties,

and to know we had crossed the place where it was said that for many days and nights the voice of praise and prayer was heard. Possibly some local family knows the exact place.



Auditorium — Campground — Hastings, Michigan.

In 1883 five campmeetings were held within the area now occupied by the Michigan and North Michigan Conferences. The following year but three such meetings were held, one of which was in Pennock's grove, the present site of the conference campground. More people were in attendance in the three than there had been in the five of the preceding year, and since then there has been a tendency to concentrate, though there have been campmeetings in other localities from time to time.

Soon after the first encampment at Hastings, the United Brethren—Conservative—joined with us in the meeting. From their ranks, as well as from our own, some excellent workers were drawn as teachers and preachers. Records show as many as eighty tents placed in the beautiful surroundings where the camp was located. The spiritual tide rose high and many came to know the regenerating and sanctifying grace of God. Believers were strengthened, and the fellowship of the gatherings produced greater cohesiveness in the ranks of those who labored under the same banner. From then until now Bible teaching as well as evangelism has been a prolific source of help to the assembled seekers after truth. Able leaders, sometimes connectional officers from our own church and sometimes men from other denominations, with earnest pastors and laymen have contributed much to the success of the campmeetings.

In the beginning no permanent buildings had been erected. The people lived in tents and for public services were seated on crude planks. A platform was made, which later was roofed, but there was room for a very few under this cover. The site chosen was

close to the creek that flows across the front of the grounds. Springs supplied water for use of the campers, and many a cooling draught was enjoyed from the clear bubbling waters that came from them. Two of them were cleaned out and planks, well placed, kept them open to a depth of a few feet. Most of the springs are now filled with the decay of natural growth and silt from the erosion caused by rainfall, though water may still be seen seeping from the ground.

Tents were small and crowded with as many as could find place to sleep. Beds were sometimes two logs with limbs of trees placed across them on which would be laid well-filled straw ticks. Most of the cooking was done outside, and old kitchen stoves with short bits of pipe were considered quite a luxury. Tables and chairs made of boxes obtained from stores would make an interesting collection if they could now be placed upon exhibition. Insofar as possible thrifty wives brought as much baking as possible with them when they came. Horses attached to buggies of an old type came, and very frequently families or community loads came with farm wagons, sometimes camping by the roadside over night. Like the Israelites of old who sang the "Psalms of Assent" when going up to Jerusalem for the passover, many times the sound of hymns and gospel song was heard as people traveled to and from the camp. They were a happy people, and the campmeeting began on the way to the annual gathering and continued on the return.

During the session of the annual conference held in the Allegan Church in September, 1903, Ebenezer

Pennock and his wife, Alvira, offered the grounds to the conference for a permanent camp, stipulating that a boardinghouse be erected within two years and an auditorium within five years from that date. It was with much gratitude to God and the donors that the gift was accepted. The grounds were subdivided into lots with streets and a public square, a well was put down, and the boardinghouse was erected, so that they were in readiness for the camp of 1904, just twenty years after the first camp held on the grounds made sacred by the presence and power of God that has brought blessings to many hearts. In 1905 at the annual conference held in the New Haven church, Shiawassee County, near Owosso, the conference voted to erect an auditorium on the campground and to hold the next session of the conference there. This was done, and the conference followed the annual campmeeting. A year or two later another change was made so that since that time the conference session has begun the second Tuesday of August of each year and has been followed by a full week of campmeeting, in which meetings are held at frequent intervals from the sunrise prayer hour until the evening services.

Following the acquisition of the ground for a permanent camp, there was organized the present campmeeting association, though it is under the direct influence of the conference, which holds the deed to the grounds and by which the officers of the association are elected. The camp-meeting association, which functions as a somewhat stronger body than the former campmeeting committee, has generally been well officered.

From bush bower to the present commodious camp has been a great change. Hotel and dormitories accommodate large numbers of guests. Many private cottages have been erected upon lots leased to private parties under very strict rules, so that the place is not a resort, but a temple unto the Lord, dedicated to Him and reserved for religious purposes. From three excellent wells now in use water is piped into buildings and around the grounds. Excellent sanitary privileges are provided by means of modern equipment, and from a central power house, electric current supplied by the Consumers Power Company is distributed to the buildings, tents, and grounds.

Meetings are well attended though there are few who can attend all. Indeed, this is impossible because at times two or more are in progress at the same hour of the day, though in the evenings and on Sundays there are no duplications.

In the early days of the camp not a large number was present in the morning and afternoon meetings, but a somewhat larger attendance in the evening services throughout the week. On Sunday morning, however, long lines of horse-drawn vehicles began to arrive. The trains brought many more, and the woods were full of horses and people. On Sunday afternoon, when it was not possible for all to get near the auditorium many strolled about the grounds. In later years quite a change has occurred. There is a much larger attendance during the encampment, but not nearly so many on the Lord's Day, though for a number of years there has been a growing attendance over the week-end of both conference and campmeeting week. Automobiles, better roads,

more of a disposition to travel, and the blessing of the Lord have all had their part in the progress made.

For a few years now a conference gathering of the Wesleyan Young People's Society has been held on the grounds in June. This has apparently been a profitable venture. Also the entertainment of from seventy-five to one hundred young people during the camp each year is proving a source of blessing both to the young people and to the work in general.

In the meetings held many souls have been saved, many have made full consecration and many have testified to the cleansing power of the blood of our Lord Jesus Christ and witnessed to sanctifying grace. Here young people have responded to the call of God for ministerial, missionary, and other forms of special work for the Lord.

Young People's Work

The first experience which we were privileged to enjoy in the work of young people in the church was in the summer of 1892, following revival services held in the Alton church on the Ada circuit. The church there was much helped, and much encouragement was given because of the new recruits who had come into the ranks of the faithful in Christ Jesus. It was decided that two prayer meetings should be held each week, the one on Tuesday evening to be especially for the young people and the one on Thursday evening for older persons. In actual operation about the same people were in each service, the chief difference being that young people were chosen for leaders in the one and older people in the other. So far as we are able to recollect, the young people

very much desired the presence and help of the older ones in their service, and there could be no doubt about the older ones desiring the presence of the younger ones in the second prayer meeting of the week. There was no organization, such supervision as may have been needed being supplied by the pastor and class leader. The pastor, who lived at a point ten miles distant, was seldom present in the week day services, and only once in two weeks on Sunday, there being four churches on the circuit. The method generally used was that the leader of one service should choose someone to lead the next. Results were excellent, and nearly all seemed to make progress in Christian living.

The Young Missionary Workers' Band was the first young people's organization in the church. With the inauguration of this work many in Michigan, as elsewhere, became affiliated, and some of those first members are still active. This movement has been of great worth, for it has been used not only in raising funds for missionary enterprises but as a means of education through which many have become more familiar with the enterprises of the church. Yet it does not cover all the phases of activity usually connected with the work among young people.

In the early days there was no distinctly young people's work, but as other churches became active in that direction, interest was aroused in our congregations, and in some localities Christian Endeavor Societies were formed. In quite a number of places young people's meetings were conducted by young people under the general direction of the church and pastor, and much good was derived from those

efforts. The sentiment grew among the young people that there should be a distinctly Wesleyan young people's society, and about the turn of the century this sentiment began to crystalize so that some societies were formed.

About 1905 there came into existence in Allendale, Ottawa County, a very complete organization known as the Young People's Society of the Wesleyan Methodist Church. Officers were elected and printed programs provided. There may have been earlier groups so organized, but we know of none within the bounds of the church. This society operated under the direct leadership of the pastor and the church. Other societies sprang up, and some of the Christian Endeavor groups expressed a desire to become affiliated, so that there was by 1907 a strong movement toward the organization of a conference society. This movement was met with firm opposition on the part of some older in years and experience who feared that it might be a deterrent to the work of the Young Missionary Workers' Band. There had been, however, a growing desire for a society that would give more of a devotional opportunity and open a wider door for service. In some of the gatherings of the conference, especially those devoted to the Sunday School, special attention was given to the interests of the young. In the ministerial association session of 1933, a motion prevailed by which the president of the conference was requested to call a meeting of the conference to convene in August of that year and to invite the young people to form a conference society in conformity with the rules provided in the church Discipline. This was

done. The president, Rev. D. T. Perrine, called such a meeting and presided over it until the initial work of organization was effected. Since that time the young people have carried on earnestly and effectively. Each year during the month of June an annual gathering is held on the campground, attended by hundreds of interested youth.

In the annual campmeetings for many years special services have been conducted for young people, the campmeeting committee naming the leaders from day to day. In 1908 a special leader was chosen in advance to have general oversight of this work, and to labor in coöperation with the committee and the young people. Thereafter both interest and attendance of young people in the campmeeting increased. Quite a number of conversions resulted besides those who were seekers in the regular services of the camp.

From an early date special services were held for children from year to year, and in these services many children were brought to Christ, among them our son and daughter, Glen and Fern, who were led to the Lord in a meeting conducted by Mrs. Mary P. Manwell and Mrs. Alice Badder. Both died in the faith. Only eternity will reveal how many souls found the Lord in the meetings upon the old campground. Regular workers are now engaged in advance for both the young people and the children.

MISSIONARY WORK

That the work prepared by Mrs. Mabel Perrine deals with the missionary interests of the conference in an able and excellent manner is a foregone conclusion. But we can hardly omit all reference to missions in this volume, for while her's will commemorate the fiftieth anniversary of the organized activity as conducted by the women of the church, the conference body from its inception has partaken of the missionary spirit and engaged in some kind of missionary enterprise.

From the beginning when men, called of God and imbued with the Spirit of Christ, went forth with Bible and hymn book to propagate the truth which they felt was committed to them, there has been an effort to carry the good tidings to "the regions beyond." Practically all work was of pioneer type, whether meeting in schoolhouses, in private homes, in bush barry by torch light; seeking to establish institutions of learning; or by various methods endeavoring to care for the bodies, minds, and souls of men. Courageous men and women fared forth to bless their fellow beings in such manner as might seem best to them. That difficulties of many kinds continually confronted them at every turn of the road did not daunt their souls nor slacken their effort. The message of Christ must be given and the work given them must be done.

Without promise of pecuniary reward and often suffering for want of the common necessities of life,

they endured as seeing Him who is invisible. Pastors' salaries were small, and the work was hard. Usually such financial remuneration as was given was brought to the pastor at the time of the quarterly meeting and frequently consisted of flour, canned fruits, meats, vegetables, butter, and sometimes cast-off clothing for the family, and hay, oats, or corn-stalks for the horse. Sometimes some cash was given, but in those "other days" it was quite common that the major portion of the pastor's pay was in goods. Sometimes there were gifts not to be counted as salary, as, for instance, a card of honey, a chicken, or something choice for some member of the family. Yet in spite of privations the parsonage family was a happy group while they pushed on the work of the Lord with true missionary zeal.

In the first decade of our history a desire to engage in distinctive missionary effort was evidenced, and the American Indian, then numerous in Michigan, offered an opportunity. At an early date (the exact time is unknown) the gospel was preached to them. Preaching points were established, and quite a number of the race came under the influence of the gospel. In the late nineties, Bradley and Athens were represented in the annual conference, these appointments being at Indian settlements near Bradley, in Allegan County, and near Athens, in Calhoun County. The Bradley mission continued for some time, pastored by Rev. Kelsey Isaac, a native of the tribe who gave good service among his own kin. This work was continued under the auspices of the Methodist Episcopal Church, but how that denomination obtained control is not known to this writer. A fairly

strong Indian church still functions both there and also at Athens. Only a short time ago the Rev. Mr. Isaac went to his reward at an advanced age.

Miles Fisk was the first foreign missionary of the Wesleyan Methodist Church. He believed that God had called him to the Holy Land to take the gospel of Christ to the place that rejected our Lord in His earthly ministry. During the decade from 1880 to 1890, he went to Palestine twice. A member of the Michigan Conference, he did not have official backing from this body nor from the church at large. With very little means at his command, he believed that it is safe to follow the leadings of the Holy Spirit; so he set forth on his way with a horse and buggy and without knowing where he would obtain further funds or how he would reach the field or be sustained when he reached there. He believed God would care for all of that, and sure enough He did, for Mr. Fisk went, labored, returned, gathered meager funds, and returned again. Those who saw him at the conference held in the Pleasant Valley Church, Brighton charge, in 1892, with his radiant face and white flowing hair and beard, from which shone the light of joy in Christ, can never forget his words—"If God told me to bridge Niagara and I had but ten cents, I would go to work." That statement from one who had labored for Christ and trusted in Him for so many years has been an inspiration to the writer all through the ministry which he was just beginning at that time. We still believe that it is safe to trust God anywhere He would have us labor for Him.

With the opening of the Wesleyan mission in West Africa there was renewed interest in propagating the gospel abroad, stimulated by the rise of the Women's Home and Foreign Missionary Society, which is now about to celebrate its fiftieth anniversary in Michigan. In 1900 Rev. John Danner and his wife, Mina Badder Danner, volunteered for African service, were accepted, and soon after went to the foreign field where they pioneered in that new endeavor. John did much of the carpentry on the Kunso mission house, besides the usual tasks of a missionary in a pioneer field. He died there December 10, 1901, having left a lasting impression upon the natives and also a sweet and stimulating influence among the home folks.

Rev. John Ayres, having completed his education in Houghton, became pastor of the Romulus charge, and in June, 1905, sailed for Freetown, where he served on the mission field for about six months. Early in the morning of December 31, 1905, he left the earthly house of this tabernacle of clay to enter into the presence of the Lord. His wife survived and served the church for many years, and his son still carries on effectively.

Rev. John and Ethel Ovenshire began their missionary career in 1909, and served well for the full three years of their assignment to the field. Then because no one seemed quite ready to take their place, they remained for a time past their term, during which time he went away to be with the Lord. Like the road which he built through the jungle, so these lives live on in the hearts of the people who saw their sacrifice on foreign soil. These "three Johns"

have become a rallying cry in Michigan, and their names grace our Roll of Honored Dead. For more extended sketches of their lives, see *American Wesleyan Mission of Sierra Leone,* by George and Mary Clark.

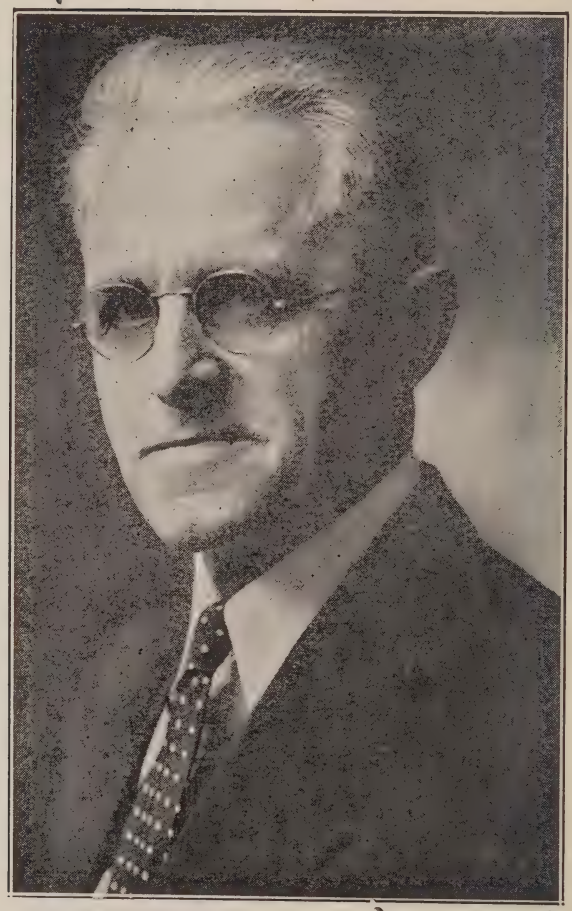
Mildred Hubbel of the Allendale charge served a long term in Santiago, Chili, under the auspices of the Christian and Missionary Alliance, and later, as Mrs. George Laugh, in Japan. Her passion for souls is known to many who will rise up and call her blessed.

Hazel Rodgers of the Berlin charge, now known as the Carr Church, early in life felt the call to the Indian mission field. After continuing her education, she became a successful teacher in the rural schools of Ionia County, an energetic worker in the local church, and a winner of souls in her home community. Disregarding an earned scholarship elsewhere, she enrolled in Houghton Seminary, Houghton, New York, and completed the three years of theological work there. Returning to Michigan, she was ordained, and in the fall of 1922 sailed for India in response to the call to which she had been true for a number of years. About a year later Rev. Floyd Banker of the Champlain Conference went to the same field, and these two lives have been lived in happy union in the work of the Lord since that time. They are now serving their third term in the region north of Bombay, India.

Ione Driscal grew to young womanhood in the Grand Rapids church, having lived in a God fearing atmosphere from childhood. God spoke to her in regard to Africa and its darkened hearts there while

she was very young. Having been graduated from the Grand Rapids high schools, she rejected an offer of material help for advanced work elsewhere in order to take her college course in our school in Houghton, New York, where she did excellent work, after which she taught in the schools of that state until the way opened for her to sail for Sierra Leone in 1933. She is giving excellent service as teacher and educational superintendent there, a work for which she is well fitted. Her headquarters are at the girls' school. On her furlough she held a teaching position with her Alma Mater and was dean of women there also, but now she has returned to the place where her heart is, among the people of the Dark Continent, especially among the girls of the mission field. God grant her many years of service.

At the General Conference of 1919, Rev. E. F. McCarty was elected field secretary of foreign missions, and in 1923, was made general foreign secretary of the Wesleyan Methodist Church. During the early part of his first term he and his wife, Mrs. Susan McCarty, visited all of our foreign fields and stations, and spent considerable time on each field. Thus they gained first-hand knowledge of the missionary enterprise of the church and became acquainted with the workers engaged in it. They also visited stations of some of our sister churches to learn methods and results among other denominations. Mrs. McCarty became editor of *The Wesleyan Missionary,* following the death of Mrs. Butterfield, the first editor of that periodical, and continued in that position until her own untimely death. She had been an able assistant in all her husband's work including that of secretary



Rev. Elmer F. McCarty

For a number of years pastor and three years president of Michigan Conference and now denominational missionary secretary.

of the General Conference. Brother McCarty was also a member of the book committee, commonly known as the board, which cares for the varied interests of the church. Thus Michigan Conference is represented in that body. So far as we know this conference has almost always, if not always, been represented in the book committee. The McCartys have given to the task assigned them a high quality of service and faithfulness. About three years ago he made another round the world trip in the interests of his department, while she remained at home to carry on the work in America. Mr. McCarty has just been elected foreign secretary for another term of four years.

Others who have served the foreign mission interests while at home are Mrs. Mabel Perrine, who has been corresponding secretary of the general Women's Home and Foreign Missionary Society for a number of quadrenniums, and Mrs. Clara Wilson who, first from Iowa and then from Michigan, has served for almost a lifetime as the treasurer of the general society. Both have proved themselves competent in the tasks given them.

A Michigan boy, born and reared in the home of pioneer Wesleyans, is Rev. Floyd H. Sullivan, whose boyhood was spent in the South Locke community, Ingham charge, Williamston, Michigan. That church having been born as a result of the labors of his grandmother, his parents and other members of the family were chartered members.

Brother Sullivan was appointed to the Methodist mission of the Malay Archipeligo in 1908, and reached Singapore on January 3, 1909. He became a pastor,

laboring with much success in a large boys' school in which there were about fifty nationalities. His second term was in Dutch West Borneo where the Lord gave him many converts among the head hunting Dyaks. With the help of born-again cannibals, many of these persons were brought into the schools which he conducted and converted to Christ. After that he was stationed in Singapore as educator and field superintendent. Brother Sullivan has been in America for a few years, but although he has already served for twenty years in the Orient, he says he is ready to return. In the meantime he is busy in home mission work in Flint, Michigan.

Rev. F. R. Birch, for so many years missionary and field superintendent, is a product of the North Michigan Conference and a man of whom they may well be proud. He recently joined the Michigan Conference and served a short pastorate in Hickory Corners, but is now on the field in West Africa. Because he is now on our *active* roll and because he richly deserves honorable mention as an outstanding missionary, he, with his wife, Zola D. Birch, grace the pages of this little volume. They are held in esteem beyond the brief mention here given. God bless them in serving.

It is an excellent record that graces the pages of our history, and we thank God for those who have worked with such diligence and self sacrifice in foreign lands as representatives of this conference; however, we cannot forget the faithfulness of our lay members who, like the stokers down in the hold of the ship, have shoveled in coal and hauled out ashes by their means and prayers. They have led as offi-

cers of the missionary society, have taught the children in the Y. M. W. B. and have given help in many unseen ways. Ebenezer and Alvira Pennock gave $2,000 at one time for school work in Africa. We wonder if they will not share with the native preachers there when rewards are meted out. Charles Koutz for one year supported a medical missionary in Africa, not because of his wealth, being a farmer in ordinary circumstances, but because of his belief that God would have him do as he did. Probably there are others who have sacrificed just as much and possibly more for this part of God's work. We are sure that our people are missionary minded, but also sure that a larger vision of stewardship would bring much more of that which rightfully belongs to God into channels devoted to the work of Christ and the church.

EDUCATION

It has been said that an education is "that which fits one to live his life most fully." The physical, mental, and spiritual man must receive effective training.

In the beginning of the church there was recognition of the need of a trained ministry. The Wesleys and other leaders in the rise of Methodism were men of university training, and while many ministers were not so well educated, the leaders in the various denominations of those days were men of culture, refinement, and learning. In the new-born Methodist church a number of men held bachelor and master degrees, given by various institutions of learning at a time when collegiate work was difficult and few were fortunate enough to continue until graduation.

In the general conference which convened in the city of Cleveland, Ohio, October 2, 1844, a report was given which stated that an academy was in operation in Dracut, Massachusetts, under the name Dracut Institute; so to the East goes the honor of having the first educational institution in the Wesleyan Methodist Church. The Institute continued but a short time, about two years. Likewise in 1844 the Michigan Conference established a school in Leoni, Jackson County, a few miles east of the city of Jackson. Without building, grounds, or equipment a faculty was called together, students enrolled, and work begun in earnest. About four years later, county records show that property was transferred, and also buildings — five in

number including a church — were erected on a beautiful campus. Of these, the main building still rises three stories in height, of solid masonry with walls as firm and true as the day the workmen completed their task. In this building were the general offices, some class rooms, and in the upper stories rooms for students. One building of wood remains, but it is in bad condition because of the ravages of ninety or more



MAIN BUILDING, LEONI WESLEYAN SCHOOL
Picture taken July, 1932.

years of storm and sunshine, winter blast, and natural disintegration. That campus is still an intriguing spot. Beautiful maples and other trees look down upon a place made sacred by consecrated teachers and students as they labored together under the blessing of the Lord.

In the main building large chimneys were built from the ground up through the floors to surmount the roof. These were so arranged that two rooms on each floor could be heated by stoves reaching the chimneys. Fuel was carried to the room up rather narrow flights of stairs, quite a task for those who occupied the rooms on the upper floor. Many of the occupants of the dormitories were possessed of but small financial resources, and some of them suffered from the cold. We are told of one young woman desiring educational advantages but having little money who went without fuel so much that she contracted severe and recurring colds which developed into tuberculosis. She suffered for a time, returned home, and died.

The Leoni school was variously known as an institute, a college, and a university. During its history many students must have assembled there and have gone from within its walls to bless the world. Among those whose names are found upon the faculty list are some who have had a large place in the affairs of the Wesleyan Methodist Church. Here Dr. Luther Lee labored in classroom and in preparation of some of his best known books, including Lee's *Theology*. Dr. Asa Mahan, minister, author, and teacher labored here, as did the lamented Jessie McBride, whose body lies in the nearby cemetery. Others who were members of the faculty were Professors James and John McEldowney, Professor Richards, Miss Martha Buckingham, who afterward became Mrs. Jessie McBride, and Miss Elizabeth Willets, who married Rev. Adam Crooks.

The school in Leoni was in operation for about fourteen years as a Wesleyan institution. During

this time a large debt was contracted which handicapped the institution during the later years of its ministry. Unaccustomed to conducting work of this kind, those pioneers struggled heroically to carry on, and when it became apparent that the doors would be closed, they made a noble effort to liquidate the obligations incurred. In one session of conference the sum of ten thousand dollars was subscribed. Perhaps this act may have been one of the reasons for the saying that has gone through our communities that "the Wesleyans always pay." We sincerely hope that this may always be true of all persons and organizations within our ranks.

The birth of Adrian College, Adrian, Michigan, was probably the deciding factor which brought about the closing of Leoni. A number of the faculty and much in the way of assets were transferred to Adrian. The buildings and grounds of Leoni were sold to the United Brethren, who later abandoned them, after which a certain Mr. Sadler conducted a school there as late as 1885, and possibly later. The property is now, or was recently, in the hands of the Bates family, from whom the original purchase was made.

Adrian College was brought into being through a joint agreement of Wesleyan Methodist and Methodist Protestant people, in which it seems to the writer that educational leaders both in our church and in the Methodist Protestant church were in fault in formulating a plan which made possible the loss of the college to the latter church in the so-called union movement in 1866.

The Michigan Conference supported in some measure the various educational institutions of the

church outside our own boundaries. Wheaton College and the department conducted by the Wesleyan people received substantial support, as did Wasioja Seminary, founded in 1873, in Wasioja, Minnesota. Central, South Carolina, and Miltonvale, Kansas, were objects of interest and financial support. In a church-wide movement to liquidate obligations accrued in the establishment of our school at Marion, Indiana, we believe it is correct to say that the Michigan Conference was the first to meet the assigned quota.

When the agitation which resulted in the present Houghton College, Houghton, New York, began in 1883, our people were encouraged to continue to support the educational interests of the church. Especially after the closing of the Wasioja Institute was there a keen and growing interest in Houghton, though contributions continued for the other schools. When the church was divided into the present four school districts, Michigan Conference became a part of the Houghton District and has continued to support this school with students, financial assistance, and the prayers of our people. A goodly number of our young people have enrolled in Houghton and have gone out to bless the world because of the training secured and the influence of this small but valuable institution of learning. Every advance made has brought joy to the hearts of many who never were enrolled there, as well as to those of our number who have taken all or part of their schoolwork there. Some of our people have given largely and beyond what would seem to have been in accordance with the means of which they were possessed.

A little more than three decades ago there was established what is known as the Theological Students' Fund, held by the treasurer of the conference. Each year this has a part in the conference budget, and many young men and women have been assisted in obtaining an education in Houghton, better to fit them for their life's work. This has proved a help to both the conference and the school, for it has increased the attendance from Michigan, and given to us a better trained ministry. All who have gone to the foreign field of the church from Michigan in recent years obtained their preparation in Houghton.

From the number of persons educated in Houghton have come many of the best workers within the bounds of this conference. Rev. E. F. McCarty, the present foreign missionary secretary, took part of his work in Houghton. A majority of those holding official positions in the conference at the present time were educated there, and nearly all of the young pastors did all or part of their work in preparation for the ministry in this school.

Perhaps one of the most outstanding contributions of Michigan to the cause of Christian education is in the person of Dr. Stephen Paine, son of S. Hugh Paine, formerly of Grand Rapids. Dr. Paine, who follows the much loved President James S. Luckey as president of Houghton College, seems to be God's choice of a man to carry on the expanding program of what we believe to be the outstanding school of the church. Houghton is the first educational institution in the denomination to maintain continuity of existence, and in the face of many difficulties to continue to grow, in equipment, number of students, excellency of curricular activities, material resources, and spiritual influence.

Rev. E. W. Bruce was for some time connected with Houghton Seminary, and since the above section was written, Rev. C. W. Meredith, for a number of years pastor in Michigan and active in conference work, has been appointed to a teaching position in Marion (Indiana) Wesleyan College, a place for which he is well-fitted. We expect success for him in his new line of Christian work.



DR. STEPHEN PAINE,

President of Houghton College, Houghton, New York, who has written the following paragraph for the Centenary edition of *Michigan Conference History.*

— Cut, Courtesy of Wheaton College.

Greetings From Dr. Paine

"Lewis E. Lawes, well-known criminologist and warden of Sing Sing Prison, once made the statement, 'In our emphasis on intelligence and brains we often forget or neglect to discover the uses made of both. As I read the reports that accompany newly admitted prisoners to my prison, I see their negative personalities. I see what they are not, and most of them are not adequately trained for life. . . They have no sense of social responsibility. . . . In correcting these faults the school must play its part. It must find the missing link between education and character.'

"School men to-day are quite alive to the vital need of an educational process which will somehow result in sound Christian character. They are also aware of the failure of our present school system in this respect. Many of our educational leaders even suggest plans which would ostensibly remedy this defect. These plans all seem to be similar in one respect, however, namely, in that they omit all mention of the Lord Jesus Christ and His power to free from the guilt and also the power of sin.

"No educational system or institution which ignores the presence of sin in the human heart and which does not point its young people to Jesus, the only 'name under heaven, given among men whereby we must be saved', can have the slightest expectation of achieving Christian character in its students. The Apostle Paul says of the godless Gentiles that 'even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient' (Rom. 1:28).

"Houghton College has always recognized the importance of good scholarship and high standards of intellectual achievement. But she stands almost unique in the fact that she places Christian character as the result most to be desired, and to this end she points her students to Christ, 'the Lamb of God, which taketh away the sin of the world'.

"We thank God for His blessings on this work, His supplying of our temporal needs, and most of all, for the many young people whom He has enabled us to lead into a closer relationship with Him. We are more than ever determined to keep true to the Bible, God's inspired Word, and to the task of providing for young people an education which is Christian to the core."

DOCTRINE

Inasmuch as the Wesleyan Methodist Church came into being largely through withdrawals from the Methodist Episcopal Church, it was but natural that the teaching of the new-born body should be that of early Methodism. Because of the intense feeling which accompanied the abolition movement, some sought membership because of the reform principles advocated rather than because of a stand regarding doctrinal questions. They wished to labor among a people possessed of a purpose to outlaw slavery, and some of them were also opposed to the Episcopal form of church government. With the passing of the years most of those who were not in sympathy with the theology of Methodism quietly withdrew, though there were some who continued for many years, possibly because of the ties of Christian fellowship which they so much enjoyed. Other than such groups, our people have heartily favored the general body of Methodist doctrine, which includes the Arminian teaching in regard to regeneration and sanctification.

In general belief there has been only one major change, that which relates to the second coming of Christ to earth. Formerly most of the church, and no less this conference, were followers of that which is generally spoken of as postmillennialism. Gradually there has been a change until all our people in Michigan, both ministry and laity, are ardent advocates of premillinarian teaching. Since some of our ministers were among the early advocates of this truth, they

were, in some instances, subjects of ridicule and scorn on the part of those who did not find themselves in accord with it. In this movement Rev. J. L. Bush was an early leader, and after him followed a number of strong men of considerable intellectual and spiritual force who became able exponents of the Scriptures.

To many of our people the articles of faith in the Discipline of the church were not satisfactory so that a number of efforts were made to bring about a change. In the General Conference held in Fairmount, Indiana, in June, 1939, some new paragraphs were submitted and passed without active opposition and sent down to the conferences and churches to be voted upon. In Michigan, the vote was divided because the articles were not considered sufficiently clear in wording. The vote was favorable to the amendment, and most of the churches in voting have decided to sustain the action of the General Conference, believing the new articles to be better than the former ones.

POLITY

Organization of the Wesleyan Methodist Church in Michigan, as elsewhere, was the result of a definite movement looking toward a definite purpose, which, it seemed, could be accomplished by a coalition of forces. Except for the opposition to episcopacy there was probably not so much thought regarding church polity as there was concerning the success of the the abolition movement and preservation of freedom of speech in the ministry of the Word. It was but natural that in the beginning there should be something congregational in character in the separate churches that came into being. There was cohesiveness in the main objectives but lack of it in government. Each church made rules or followed practices that seemed best to the local body. In some measure each church decided upon what conditions members should be received and ministers ordained. Ordination was performed on some charges by the quarterly conference. Not all of the ministers were from the ranks of Methodism, and each newcomer brought some of the views held by the church from which he came.

In February, 1844, W. W. Crane and Samuel T. Rice were ordained in a quarterly conference held in Columbia, Jackson County, Michigan, a service in which Rev. A. W. Curtis presided. This act was afterward called in question, but after debating it at some length the following annual conference decided that the ordination was valid. The general conference held in

October of that year decided that in the future election to elder's orders should be by the annual conference.

From the time of the first organization there has been unqualified opposition to government by the episcopal system, but there has also been a growing recognition of the need of supervision in the general affairs of the church, and this has been accomplished by providing committees, boards, and authorized groups from among the ministerial and lay members. Thus effort has been made to safeguard the interests of all.

The right to contract the pastoral relation by both churches and ministers is maintained, but with suitable checks and under proper supervision, so that the doctrines and usages of the church may be maintained. Within the bounds of the conference there have been few times when disciplinary measures were needed. In some instances it has been found necessary to refuse approval of engagements made for pastoral service, and on rare instances the character of a minister has been called in question. Very few have been convicted of gross immorality, though some have been found indiscreet in the conduct of business affairs. In these instances the proper boards and committees have functioned well.

THE UNION MOVEMENT

About 1859, a movement looking toward the union of the non-episcopal bodies began and gathered considerable force, but finally it came to be a matter largely between the Wesleyan Methodist Church and the Methodist Protestant Church. We hesitate to write on this subject. It is an unpleasant task, for there lingers something like a bad taste because of the unfortunate circumstances which accompanied the movement. Without doubt many honest souls believed that church union would produce a stronger force for Christianity and a more powerful influence in the world. Larger numbers banded together, it was thought, would be able to obtain results which a number of small bodies could not. It appears, however, that some with ulterior motives were leaders in the effort to bring these churches together.

From the early days of the church some were in membership of secret oath-bound fraternities, while the larger number were opposed to such affiliations. It appears that the members of the orders were often those who advocated congregational government, for if this prevailed, both ministers and laity might decide for themselves about this matter by securing favorable consideration from any local body. When it became apparent that the Wesleyan people as a whole would decide against the admission of those holding membership in secret orders, the next step was to secure a union with another body, or bodies so that there would be opportunity to continue in the

new church without being subject to the restrictions which held in the Wesleyan body. In the *Wesleyan Manual,* by Rev. Joel Martin, published in 1889, *American Wesleyan Methodism,* by Rev. Arthur T. Jennings, published in 1902, and *History of the Wesleyan Methodist Church,* by Rev. Ira Ford McLeister, published in 1934, extended accounts are given of the so-called union movement. We refer our readers to these pages which will contain many facts and findings about this phase of our church life.

Michigan was one of the serious battle-fields, for so much strife and acrimony may well be considered as a real conflict. Some reasons for the high degree of feeling in Michigan were that persons who had been strong leaders in the formation of the church were within the bounds of this conference, and that the new and growing Adrian College was located here. When the school was founded in 1859, it now seems clear that it was with the thought on the part of some of the foremost participants that the foundation should be so laid that the results which came later would be made possible from the beginning. The rank and file of Wesleyan people knew nothing of the real character of the original charter. Probably the same may be said of the rank and file of the Methodist Protestant Church. That there was collusion now seems evident. Some trusted leaders were unfaithful, and some in the sister church took advantage of the circumstances, with the result that we were sold out by our own people and unduly possessed by another body.

Never more than a small minority in this conference heartily favored the union. By that minority,

however, a strong influence was brought to bear upon all. Yet in the various measures presented, the majority vote always favored the perpetuation of the doctrines, principles, and polity of the Wesleyan organization. Delegates to the various gatherings and to the general conference were so instructed.

In 1864 an excellent report was adopted regarding the true church. This led to the appointment of a committee to consider, correspond, and meet with representatives of other reform bodies with the thought of church union on the part of non-episcopal bodies. Drs. Lee and Cyrus Prindle were made a committee with Dr. Brown and Rev. J. J. White of the Methodist Protestant Church, the latter two having been fraternal delegates from their church to our last general conference. The general committee on the proposed union was Drs. J. McEldowney and Luther Lee and Revs. M. B. Wilsey, W. W. Crane, and A. Backus. They were admonished to act without haste but were given a number of suggestions regarding the entire matter.

In the session of 1865 resolutions were passed by which the delegates to the convention of non-episcopal churches, to be held in Cincinnati, Ohio, in 1866, should be governed. These resolutions, after setting forth what was believed should be the true character of the church, instructed the delegates to oppose any union by which members should be allowed affiliation with secret oath-bound societies, such as speculative Free Masonry and Odd Fellows. It was further voted that there be no assent to a union which would prevent churches from changing pastors or the right of local churches to call a pastor.

October 9, 1866, the annual conference convened in the church in Romulus, Michigan, in the building which is still occupied in that village, in what was destined to be one of the most important sessions held since the first one not far from that place. The union movement was the all-absorbing topic for consideration. Numerous resolutions, proposals, and propositions were submitted, discussed, and voted upon. Final action came upon the reports of the delegates to the Cincinnati convention held in May of that year. There was a majority and a minority report from the delegation. They are as follows:

Document A

A Majority Report on Union

The committee to whom was referred the subject of union beg leave to report that feeling assured that the basis of church union presented by the Cincinnati Convention of non-episcopal Methodists is not acceptable to a *large portion* of our people; with the kindest feelings to all, we would respectfully recommend that said basis of union be not adopted.

Signed by: C. F. Hawley, B. H. Brundage, D. H. Prescott, D. H. Rodgers, C. M. Preston.

Document B

Minority Report of the Committee on the Proposed Union

The minority of the committee on the proposed union beg leave to present the following report:

They regard this conference as already committed to the union on the basis of the constitution and Discipline originated by the Cincinnati convention.

A proposition having been made for a union between the Wesleyan Methodist and Methodist Protestant, a convention was called to meet in Cincinnati, Ohio, to consist of non-episcopal Methodists favorable to union. Said convention with good unanimity adopted an outline of principles, and issued a call for another delegated convention, which assembled in Cincinnati, the 9th day of May, last. In that convention this conference was represented by delegates under instructions to favor the objects of the convention and support the proposed union. Said delegates having carried out their instructions and secured the preparation of a constitution and Discipline for the proposed new body to be called The Methodist Church, embracing all the fundamental principles of a Scriptural church polity, we regard the conference committed in good faith to the union. To do otherwise than to accept this platform of union provided would do great injustice and dishonor to their delegates who assisted in forming the same in true and faithful obedience to the instructions they received from this body.

In view of all the facts in the case, we recommend that the conference accept the plan of union and appoint delegates to the first general conference of the Methodist Church to be held in Cleveland, Ohio, in May, next.

Signed by: Luther Lee, I. W. McKeever.

Its proponents secured consideration of the minority report before that of the majority report, and it was on this document that the discussion centered. That there was considerable warmth is certain. The yea and nay vote taken on a motion to

adopt resulted in 25 affirmative and 39 negative votes. The majority report was then called, and on motion passed with 38 affirmative and 24 negative votes. In the list of withdrawals it will be found that such action followed closely the voting on the union measure.

The above action was taken on Saturday of conference week, and later in the day the following ministerial and lay members of the conference signed a statement of withdrawal from the Wesleyan Methodist Church and Conference:

Ministerial—W. W. Crane, Samuel C. Bebbens, Luther Lee, M. B. Wilsey, E. Bebbens, Isaac Johnston, E. Van Norman, John McEldowney, I. W. McKeever, William Cross, E. Mason, William Cope.

Laymen—Perry D. Pearl, C. Streeter, A. H. Lowrie, Richard Bird, W. B. Callahan, Fitch Reed, J. W. Johnston, N. C. Branch, O. Bruce, W. P. Martin, Robert Laird.

Of the ministerial members mentioned above William Cope and William Cross returned to the conference and were honored members. Also, Rev. W. W. Crane never fully separated himself but continued in local membership, though his health was not sufficient to take active work. He continued as a contributing editor for *The American Wesleyan* and in fellowship with the brethren. In our records is an extended biographical sketch of Mr. Crane, placed there by official action of the conference.

It was a sad day for the conference when so large a number withdrew from our ranks. Some of them had been honored and trusted servants of the church from its foundation. Those who were left, however,

went forward with unflagging zeal and commendable courage. Their faithfulness is witnessed by the fact that their names are found upon our Roll of Honored Dead.

That it is the privilege of any person to withdraw from a church is generally granted, but the action of a part of those whose names appear above is not understandable to us. Having withdrawn, they engaged in a bitter and prolonged attack upon the church which they had helped to build. As late as 1873, the church paper will show that they were still seeking to hinder the work, and, if possible, bring about the dissolution of the Wesleyan body. Today we thank God, who has so patiently cared for us in giving continuity of existence and who continues to bless the church in making it a channel through which are preserved the cardinal doctrines of the Bible, and by which many are being brought into the light of salvation.

Since those stirring days, there have been others who have gone out from us into other folds and for various reasons. Some have found disillusionment, for fields that looked so green have not always been found so delectable as they seemed. Some for honest purposes have found labor under the blessings of the Lord in other folds.

There is much of interest regarding the union movement to be found in our written records which it seems best to omit for the sake of brevity. For information of a more general character, the interested reader may consult any or all of the histories of the Wesleyan Methodist Church.

CONFERENCE PUBLICATIONS

We do not at this writing know how early in our history the proceedings of the conference were put in print, but probably very soon after the organization. The first authorized publication was that of the Discipline, adopted in 1841, and printed in the shop of W. M. Sullivan in Ann Arbor, Michigan. From year to year, from whatever time its publication may have begun, the minutes of the conference were printed, though later this publication became known and was designated as *The Journal of Michigan Conference.* In size and content it has grown so that it now contains not only the minutes of the conference with official and committee reports, but also reports of the Women's Home and Foreign Missionary Society, the Campmeeting Association, Ministerial Association, and sometimes some special features.

In the spring of 1904, the Ministerial Association was held in the East Berlin, Ionia County, church, and all of the papers presented there were ordered printed. This was done, and a fine volume of essays was the result.

From early in the year 1889 Rev. H. A. Day was the editor of *The Wesleyan Herald,* published in Chicago. This was a very interesting sheet, issued weekly, and containing religious news and comments and articles of importance. We have a number of the issues for the years 1889 and 1890, the last issue being September 1, 1890. The place of publication

was changed from Chicago to Brighton, Michigan, July 24, 1889. Under date of September 15, 1890, there appeared *The Wesleyan Advocate,* which seems to have been the successor to *The Wesleyan Herald.* It was ably edited and published semi-monthly under the direction of Rev. H. A. Day with conference and other backing. Mrs. Joel Martin was the editor of the women's missionary department. The form of makeup and character of the advertising are matters of historic interest. The last issue in our possession is of March 15, 1891, though we are quite sure that publication was continued for a few months after that date. The files to which we refer are those of the editor, Rev. H. A. Day, and were found among many interesting things in the effects of his widow, Mrs. Sadie Day, following her death. In this file are some copies of *The True Wesleyan,* dating back as far as February, 1845. All these are precious and should be safeguarded with much care.

At the conference of 1909 it was voted to inaugurate a conference publication in the form of a monthly magazine. Formal steps were taken to secure funds, a committee was elected, and pastors were authorized to become agents. Rev. S. A. Manwell was elected editor-in-chief, later designated as managing editor. This publication was possessed of a high degree of literary merit and became the media of communication between churches and pastors of the conference. Many illuminating papers were received for publication. There was a small circulation outside the conference though published in and for the Michigan Conference. The constituency of the conference seemed not large enough to sustain continued appear-

ance; so after two years it was suspended in an honorable manner with all accounts settled in full. Its excellence was due to the efficiency of the editor, Rev. S. A. Manwell, and his talented wife, Mary Paine Manwell.

Some small editions of conference publications have since appeared sponsored by private parties having their own printing plants, doing their own work, and publishing at their own risk. Rev. S. W. Garnett, Rev. J. B. Thompson, and Rev. E. H. Lindsley did some good work in this field.

In more recent years the field of church publications seems to be well covered by those emanating from the denominational publishing house in Syracuse, New York.

FINANCE

The measure of a man or of a church cannot be calculated in dollars and cents, but the measure of one's benevolence is something of an indication of his spiritual state. We do not forget the widow's mite nor the large gifts of people of wealth. If God possesses the heart of any man, He will possess his wealth also. Giving of one's means is not measured so much by the amount given as by the amount left after the gift. The widow's mite was large because there was nothing left — she gave all she had. The giving of the Pharisees was small because they still had abundance. It is ever thus. Nor can we always measure the sacrifice of the giver, for in every life are factors unknown to any but the individual. We are inclined to believe that the giving of the fathers was more sacrificial than the giving of the present, except on the part of a few. The pioneers struggled against the hardships of frontier life; yet they built churches and schoolhouses while clearing farms, building homes, and rearing their families. We were privileged to officiate at the funeral of one such who had told us that when he settled in the community where he lived, there was a time when for a period of three months they had no food at all except potatoes, no cereal or fruit, meats, or other things that seem so needful now. What he gave to God must have been precious in His sight.

That the per capita giving of the present is greater than that of former years has little bearing on the

subject of comparative giving. As the country passed from wilderness to cultivated acres and the benefits of civilization, there should be, and there has been, an increase in the aggregate of funds contributed for Christian work. It is interesting to consider some of the customs and methods of the past and to compare them with those of the present.

In former years the pastor was paid largely in goods — wheat, flour, or any other food for the family, or provender for the horse of the circuit rider. Since people had very little cash, they paid in the things of which they were possessed. A large part of the pastor's remuneration came at quarterly meeting time, once in three months. Offerings were not generally taken during the Sunday services except on quarterly meeting occasions for the visiting pastor or evangelist. It required expert financial ability on the part of the pastor and his lady properly to manage their affairs under those conditions. At present in all of our churches offerings are taken, and the pastor receives his pay every week. This is certainly more convenient for the occupants of the parsonage.

In benevolences, customs and methods have met with quite a change. In the past contributions were solicited for special purposes, at indeterminate times, with varying results. If the person making the appeal was one of strong personality, and possessed with the ability to touch the hearts of his hearers, there would be good results, otherwise a worthy cause might lack because of poor representation. In the latter part of the nineteenth century there was an effort to systematize our giving, one of the means being known as the dollar plan. This was a plan inaugurated by the denomi-

nation by which monies received should be divided between a number of funds on a percentage basis. The system was successful in bringing an increase in contributions, but involved special appeals for a number of purposes and was inadequate for the needs of the various interests represented.

At the conference held in 1902, plans were formulated by which there should be one appeal each year on each charge for all of the interests involved in the conference work. A pledge card was printed and all were invited to subscribe the total amount which they were willing to give for that conference year, this amount to be placed in the hands of the treasurer as undivided. The response was beyond expectation, and when the conference convened in 1903, the conference mission board made allotment to the different treasuries and funds in such amounts as seemed best, the conference ratifying the board action. This plan was followed with excellent results for a number of years with resulting increase in funds for conference work, education, and home and foreign missions.

The budget plan, according to which specific amounts are assigned to the charges, was later made the rule for gathering finance and is still in operation as relates to the conference work and that of many of the local churches. This plan has been successful beyond all other systems in use.

About forty years ago there was an increasing agitation for tithing on the part of the individual Christian. Some of the ministers frequently preached on the subject. Certainly there had been some teaching prior to that time, but then a real campaign was opened. Papers were read in conference and minis-

terial association, and special tithing services were conducted until all of the pastors were committed to the practice of giving the tenth of their income to the Lord. Many laymen joined in the movement, and we believe that this more than any special plan of gathering has increased the amount of funds coming into the treasuries of the church. Teaching on tithing continues, and doubtless will continue until a much larger percentage of our people adopt the practice.

A number of years ago some churches in the South adopted that which is spoken of as the storehouse plan, whereby tithing cards are presented to the members of the local church and agreement to pay all of the tithe into the local church treasury is made. This plan has been adopted by a number of churches in this conference, and it seems to have brought good results in most of the places where given a fair trial. Other churches have adopted a modified system of this kind, also with good results.

Perhaps we may be permitted a few words regarding our own feeling in this matter. Ever since being born again, we have practiced tithing and believe that if all Christians would do the same, most of our financial problems would be solved. We do sincerely believe, however, that stewardship is God's plan for this age. Consonant with this, tithing may be used as a means of helping us to meet our obligations to God and the church, but tithing is not the final answer. Only as we recognize all as belonging to God, and ourselves as His stewards to administer according to His will may there be a full meeting of the divine commission for this age. For some the tithe may be sufficient, but for many it is not enough. Also there

are too few who in making arrangement for the final disposition of the property entrusted to them remember the church as they should by will or otherwise. All belongs to God, and He will sometime ask an accounting of our stewardship.

For the purpose of comparison we give below the totals for all purposes as shown by the quadrennial reports given on and after the year 1911.

Quadrennium ending	1911	$ 68,989.43
" "	1915, three years	71,121.56
" "	1919	107,298.98
" "	1923	185,850.38
" "	1927	214,075.78
" "	1931	223,638.96
" "	1935	155,429.19
" "	1939	185,446.05

It will be observed that the amount given each year is determined in some measure by the financial conditions existing at the time and does not reflect the attitude of our people toward the work of the Lord. It is quite possible that in some years when lesser amounts were obtained, results in spiritual things were just as great. Perhaps the sacrifice was greater than in the years of more easy money.

October 4, 1859, it was voted to arrange the conference roll in accordance with seniority of membership.

The conference of 1858 was held in Leoni, Michigan, and Rev. Cyrus Prindle, "the beloved editor and connectional agent," was in attendance and served on some of the most important committees of that session. Near its close the following action is recorded: "A vote of thanks was passed unanimously for the labors of our beloved Brother Prindle in our conference session and in the pulpit." A freewill offering was taken to help defray the expense of his visit.

In the election of officers in the first records it is shown that there was organized an "electoral college." A chairman was chosen and tellers appointed to serve during the election period, after which the usual officers were in their places.

The reports of committees and many important documents were not made a part of the records in the first part of volume two, the first one to be preserved, but a little later these were incorporated in the written records and afford much of interest relating to the thought and work of those days. In 1856 the following was presented and adopted as a resolution:

"*Resolved,* That this conference earnestly recommends to all our members that in communing with

churches of other denominations, they do not commune with pro-slavery churches, lest they partake of their sins and receive of their plagues." Passed unanimously.

On page 123, Volume 2, the conference being engaged in the examination of character, the following interesting item is found: "Rev. Alanson St. Clair. When his name was called, he gave a statement of his past year's work and also stated that he wished to devote himself to the work of the ministry, and as he had ever been a Calvinist in religious sentiment, he thought he would be more useful as a pastor among a people whose religious sentiments were similar to his; he requested a dismission from this conference and a letter of his standing and recommendation to the Jackson Congregational Association. His request was granted unanimously." In this action there is a beautiful example of Christian love and courtesy. The incident occurred during the conference of 1858.

During the session of 1861, the following was passed as a resolution of the conference:

1. That the English language, however powerful in expression, is wholly inadequate to express our utter detestation of the unparalleled sin of human slavery, and the multiplied revelation of its advocates seem only to increase our abhorrence of this iniquitous system.

2. That in view of the heinous nature of war, its inconsistency with the Christian religion remains unchanged. Nevertheless, we believe that Christian duty justifies the employment of a national police

sufficiently large to subdue rebellion and to punish traitors to the government.

3. That we deplore the prostitution of public morals by intemperance, licentiousness, profanity, Sabbath desecration, covetousness, and pride, and we hereby pledge ourselves to wage a vigorous warfare against these and all other forms of sin as being defiant of God and destructive to man's present and eternal well being.

4. That we express our unqualified opposition to all diversions that cannot be taken with the divine approbation, such as balls and parties of play, and we condemn these most of all when associated with a donation occasion or other manner whereby any measure of religious endorsement is obtained.

5. That as reformers we ought to deny ourselves all needless self-indulgence, especially the pernicious habit of using tobacco.

Signed by: Rev. A. W. Curtis, Rev. S. B. Smith, Rev. Miles Fisk, L. Bennett, A. Branch, G. Candee.

During the session of 1862, the following is recorded as Document A.

Address to the president of the U. S. A.

To his Excellency Abraham Lincoln, president of the United States of America.

Honored Sir:

The Michigan annual conference of the Wesleyan Methodist Connection of America, composed of clergymen and laymen, being assembled at Barry, Michigan, [now Hickory Corners] this second day of October, 1862, beg leave to address to you their congratulations on the *great act* of your administration,

just performed, in declaring slavery abolished in the states in rebellion in the Confederacy from January 1, 1863.

Believing in the righteousness of this act of your Excellency, since the Word of God requires of the magistracy to "execute judgment in the morning, and deliver the spoiled out of the hand of the oppressor —to undo the heavy burdens and let the oppressed go free, and that ye break every yoke, etc." We shall look for the fulfilment of the divine promise, "Then shall thy light break forth as the morning, and thy health shall spring forth speedily, and thy righteousness shall go before thee, the glory of the Lord shall be thy reward, etc."

Deeply impressed as we are, and have been, with the imperiled state of our national affairs and fearing that we might be given up to additional chastisement for our participation in the sin of oppression, we heartily welcome a measure alike dictated by divine instruction and humanity, as is your proclamation in its prospective provisions, and we shall not cease to pray that now that you have placed the government in such a relation to the Great Ruler of nations, that He will vouchsafe to you personally, and under your administration to the nation at large, the blessings of peace and prosperity, and under the union of these states as enduring as time, and in righteousness so sacred as never again to be ruptured by the wicked aggressions of rebellion.

Signed by: Rev. Cyrus Prindle, Rev. A. W. Curtis, A. Gage, Committee.

The reply to the above address is recorded in the minutes of 1863, and is as follows:

Executive Mansion, Washington, October 23, 1862.
Dear Sir:

The President requests me to thank you, and through you, the other members of the Michigan Conference of the Wesleyan Methodist Connection for their kind expressions of approbation and confidence contained in your letter of the 2nd inst.

Your obedient servant, Jno. G. Nicolay, Private Secretary to the President of the United States.
Rev. John McEldowny,
President of the Conference, Hickory Corners, Barry County, Michigan.

Some methods of recording prove of interest, as for instance: at one time it was voted to adjourn until 6 and ½ p. m., and in the records of 1864, is this item: "The hour of twelve having arrived, conference adjourned to one and a half p. m."

The character of a certain brother having been called in question, a committee was appointed to investigate and submitted the following:

"The committee on the case of Brother —— would respectfully report that after carefully examining the evidence in the case, we find nothing sufficient against him to warrant the arrest of his character, and yet your committee are convinced that Brother —— has at times manifest a hasty, bitter spirit, very improper for a minister of the gospel and would most earnestly wish that Brother —— would in the future be more guarded and careful to evince more of the wisdom that is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits.

All of which is respectfully submitted, C. M. Preston, H. Hodskiss, H. C. Hurlburt.
Leoni, Michigan, October 6, 1864.

The name of the above mentioned brother is purposely omitted. Not so easy was the next case, for the men of those days were jealous of the good name of the body of which they were a part. For the sake of any relatives the name will be omitted in this case also.

The committee to whom was referred the case of Rev. —— ask leave to report.

Having examined carefully the document placed in our hands containing the charges and specifications preferred against said —— and acted upon by a committee appointed at the past conference for the trial of said case, which trial was had at Walker, Kent County, Michigan, October 14, 1863, and having examined carefully all the evidence contained in the above document with other testimony brought before us, we therefore recommend to the conference to demand his ordination papers and that his name be stricken from the records of the conference.

The report was signed by: Fitch Jones, C. Sawdy, I. B. Jones.

During the conference of 1864, the following motion prevailed: that the president and secretary of the conference be requested to write a letter of sympathy to Rev. D. A. Gray, who is out of health and not expected to recover.

Rev. John McEldowny read a communication from Rev. D. A. Richards, in the army, and moved that it be entered on file and that the officers of the conference be instructed to address Brother Richards a

fraternal letter in the name of the conference. Also, that there be forwarded to Brother R. a certificate of his fitness to fill the office of chaplain should a vacancy occur in his regiment.

The committee in the case of Brother B. made a verbal report that after due examination, they were of the opinion that while Brother B. had committed some imprudences, he had been guilty of nothing worthy of death or bonds. The report was adopted.

In the records of the session of 1865, we find that W. W. Lyle, H. C. Hurlburt, and A. W. Curtis were appointed a committee to take into consideration the propriety of holding a denominational jubilee to be held on the twenty-fifth day of October, next, for the purpose of celebrating the overthrow of slavery in our country. The ending of the War of the Rebellion and the abolition of slavery gave just cause for jubilation, but our people were still a forward looking people; hence the survival and continued usefulness of the church.

It was during this session that Marcus Swift and J. B. Hart were reported as having died, and the name of Hiram Campbell being called, he was reported as being on the brink of the grave and rejoicing in full hope of blissful immortality. His character was passed and another name called, but at that moment the president received a telegram stating that Rev. H. Campbell had died. The conference engaged in religious services singing the hymn beginning, "When I can read my title clear," and prayer was offered by Rev. John McEldowny.

In the records of Volume three, 1867, appears the first effort in the way of an index. It was very in-

complete but suggested the way to improvement so that this feature is now an important part of the written records. In this book, pasted on the inside front cover, is the last resolution presented to the conference by Rev. Amzi W. Curtis, bearing the date of September, 1877. It follows:

"Resolved that hereafter whenever the pastor of a church or circuit shall neglect or fail, in person or otherwise, to report to the yearly conference the statistics of his charge as required by the Discipline, unless he gives the conference sufficient satisfaction for such failure, his name may be transferred to the unstationed list."

Rev. E. W. Bruce, the efficient secretary preserved this and supplied the footnote which informs us that it was the last of the many resolutions presented by Rev. A. W. Curtis. We could wish that there were more originals and wish that all might see the fine penmanship in this one.

October 5, 1868, the following resolution was adopted:

"*Resolved,* that this conference requests that each pastor take a public collection in the course of the year in all their work to create a superannuated fund for the support of worn out preachers and the widows and children of ministers who have or may die in the work." This, we believe, was the beginning of organized effort to care for those who have reached the time of superannuation. The beginning was small, but there are a number of instances in which the conference has done nobly in caring for those needing help. Provisions are still inadequate, but possibly there may be further improvement along this line of Christian endeavor.

On October 8, 1870, it was voted that pastors report a reasonable amount for parsonage rent as a part of the pastor's salary. In this session it was voted that the superannuated fund now in the hands of the treasurer (amounting to $92.09) be put out on interest by him at ten per cent. In 1873, it was voted to loan these funds at 7 per cent; so it appears that the high interest rates demanded in the post war period were being reduced.

On examination of character when the name of an elder was called and he was reported deceased, it was customary, as shown by numerous instances, to appoint someone to preach a funeral sermon for him at some time during the current session of conference.

Entry of 1873: "At this point some very interesting remarks were made by several members of the conference relative to ministers giving themselves to the one work of the ministry and also to just and systematic arrangements by the circuits for the support of their ministers."

In this conference it was also voted that all charges against an elder be in writing, giving specifications, and that when the accused was acquitted no mention be made in the minutes. Vol. III, p. 225.

It was during this session that the connectional agent having made his report, also made mention of the proposed erection of a building in Syracuse, New York, to become the property of the Wesleyan Publishing Association. We are told that the conference readily subscribed the sum of $2,200. Loyalty and sacrifice of a high degree is indicated by this practical response to an appeal. Rev. J. L. Benton who

had consulted those lists told the writer about thirty-five years ago that the ministers of the connection paid the major sum supplied for the erection of this building.

In 1875, Rev. G. W. Townsend, Ebenezer Pennock, and Sala Smith were made a committee to secure and administer funds for church extension. This was the beginning of this fund as distinct from other funds, such funds having been secured by special appeal or through the Mission Board.

A certain name was called, and it was stated that charges had been preferred against the man. His case was referred to a committee consisting of Reverends O. Tapley and S. Boyles, two of the oldest men in the conference, and Rev. A. N. Hudson, in middle life. The lay members were J. Findley, A. Hubbard, and J. H. Gregory. They met at an early time after appointment and reported that the charges were such and the evidence given so strong that the party should be put on trial at some time during that session of conference—1877. The conference then appointed the above named committee as the court of trial, and Rev. H. D. Inman, the conference president, and Rev. G. W. Townsend, a younger man, to conduct the suit in behalf of the conference, and Rev. Joel Martin and Rev. Wm. Wing on the side of the defense. The trial was held, the charges sustained, and the offending minister was expelled from the conference and his parchment demanded. By such procedure the ranks were pruned and the conference kept clean.

Document D in the records of 1877, is the report of the committee on games of chance. The whole

article is of too great length to reproduce here; so we give the preamble:

"If we lived in a world of chance and everything around us and we ourselves were the work of chance, then it would not seem so strange to see man engage in games of chance, but as the world in which we live, and we too, are the effect of a cause, and as every cause produces an effect, in nature, similar to itself, and as there is design marked upon everything, the fact that men engage in games of chance can only be accounted for upon the principle that man is living in a state of perversion to the end for which he was created, or in other words 'has sought out many inventions'."

There follows a condensed history of games and their effect upon the nations of the world, their introduction into Jerusalem by Antiochus the Fourth, their later inclusion in church gatherings and work, with the consequent evil effect, and quite a long list of games which were considered sinful in character. It was an important report in that it shows the earnest thought and desire for purity of action on the part of all members of the Wesleyan body. The report was signed by Rev. Isaiah Martin, Rev. C. M. Preston, and John Shoutz. Those who remember the two- and three-hour sermons of Isaiah Martin will understand the character of all that followed the opening sentences.

SIDELIGHTS

When that which is now known as Rives Junction Charge was a part of the Tompkins and Sandstone circuit, it is said of one of the pastors and his family that they would leave their home in Tompkins on Monday morning and go to the home of a parishioner, his wife having gathered the family washing, and remain there for the day and join in the wash day activity. Tuesday morning another short journey would take the pastor and family to another home where the weekly ironing would be done, and Wednesday morning the peregrination would continue with a stop for mending socks and clothing. Perhaps there might be another day or two of visits of shorter duration. In this manner the pastor would engage in pastoral work, while the entire family would receive board and lodging in the homes of his people.

This sounds strange in these days of automobiles and few-minute calls, but we live in a different kind of world now. There was a reason. Old-fashioned hospitality hardly recognized a pastoral call that did not include one or more meals, and a frequent over-night stop. Pastors were paid quite largely in "stuff," or produce. Sometimes the amount was inadequate to provide for the needs of the family, and days spent away from home saved both food and fuel. Not one minister but many have taken their families away from home that they might be for a time fed and warmed.

In the time of evangelistic effort at an "out appointment" it was frequently needful that the pastor be housed in the community so that he might do house-to-house work during the day and preach at night. It required a rugged constitution to do that kind of work, for he often ate each meal in a different home, slept each night in a different bed, and labored far into the night without opportunity to rest during the following day. Often the bed was "around in the parlor bedroom," far from any stove or warmth and with the accumulated dampness of weeks of winter weather. Generally the farmer folks would arise early in the morning; so the nights were short, and the days were long. But there was a warmth of welcome and delightful friendship that was precious in the lives of many.

At one place, the pastor having arrived after the people were in bed, put his horse in the preacher's stall and himself in the preacher's bed. He arose early in the morning thinking his hosts would be out early, and they were. He proceeded toward the barn, when he heard a voice from the woodshed say, "Feed my horses, too." That farmer was always up early but never used a lantern in his barn, and therefore did not go near the stock until morning light. The pastor fed all the horses, along with his own, feeling his way in the dark, then spent a precious hour with the two dear old people, the Bible, and God, and with the coming of day, went his way happy in the service of God. This incident occurred in Wayne County. There were many homes in many places where the pastor might arrive late at night, care for his horse, and find his bed without disturbing the family. There have been times when the morning departure was before the

family had arisen. Having forsaken houses and homes such ministers were finding the hundredfold.

It is interesting to note the character of the opening of the meetings in conference sessions. Always there has been some religious worship, but it has been quite diverse in different periods. In the early days the opening was generally in the hands of the presiding officer, who frequently asked one or two others to lead in prayer. Later there were prayer meetings of some length, and sometimes sermons, this being done two or more times during the conference session. Sometimes sermons were preached during the business hours. It was quite common for some, notified in advance, to read a prepared paper on some timely topic, such as "Sabbath School Work," some of the reform movements of the day, "The State of the Country," "Christian Education," or some phase of missionary work. In the latter part of the nineteenth century there were papers and discussion on tithing and finance.

For a number of years after the conference was held on the campground and was announced to open on Tuesday evening, all of that first service was conducted as a fellowship meeting with much time for prayer and testimony. Rev. M. J. Badder was the likeable and loved leader of most of those services, until the order was changed making it a business meeting.

The old-fashioned class meeting and quarterly meeting are pretty much a thing of the past. In former years when, in most cases, a number of churches were joined together in a circuit under one pastoral charge, the quarterly meeting was an important event. Not infrequently services were held beginning with Thurs-

day or Friday evening, and always on Saturday afternoon and evening, and Sunday morning and evening, with sometimes one on Sunday afternoon. The conference evangelist, or a visiting pastor invited for the meeting, would preach, and sometimes two or three other ministers had a part of the services. On Sunday morning there would be no Sunday School, but not less than an hour was devoted to the "love feast" where prayers, testimony, and songs made a service that was impressive. Often people were moved to tears, and a strong spiritual atmosphere prevailed. After the "love feast" there would be a sermon that might be from one to three hours' duration, followed by the communion service. And sometimes souls sought the Lord, which, of course, would bring great rejoicing. People drove oxen, and later horses hitched to wagons; they came on foot and on horseback until the house was filled. The pastor assigned the visitors to the various homes in the community for meals and lodging, and many warm friendships were the result of the hospitality and pleasant associations which came from the quarterly meeting occasion. At the time of the meeting, the various officers and committees made their report, and the pastor received the amount collected by the stewards, for pastors then received their pay once in three months, though they may have received some produce during the interim. On Sunday morning a special offering was taken to pay the president of the conference, evangelist, or visiting minister. It was a common custom for pastors to exchange for quarterly meeting, so that one having assisted some pastor would invite him to return the service. Sometimes when the quarterly meeting

offering was good, it was a source of help to some poorly paid preacher. Sometimes retired ministers were invited and their meager living supplemented with a generous offering.

Few there are who remember the class meeting such as was observed until about half a century ago. In such a meeting the class leader, generally an elderly and spiritually-minded man, would open the service with appropriate remarks, offer a prayer, and then pass down the aisle and, beginning with the person nearest him, invite each one to give a testimony. At intervals when it seemed fitting he would give some words of encouragement or exhortation. The invitation to speak might be a simple gesture of the hand, indicating the person next to be privileged to participate. Saint and sinner, all alike, were remembered. The author, as a small boy and as a young man, sat in many such services where his father was class leader, and every time his finger pointed to me, a chill of conviction ran through my whole being. I shall always remember, with my father, Brother David Milne of the Allendale church. At the Bauer church on the same circuit Brother Dahm was the class leader, and one of the best of those to conduct the service where testimonies were always by volunteers who responded to the general invitation to participate. He would take a chair in front of the pulpit and quietly ask for testimonies. Presently, if no one raised a tune, he would say, "Sing, if you feel like it," and a song or chorus would immediately follow. All would be quiet, but there would never fail to be a deeply spiritual note in those services. Many others were without doubt equally gifted, but

these serve to give younger people something of an idea of that which seems to be a passing custom. Many churches now have neither "love feast" or class meeting, and some have but little time for the social part of the prayer meeting. Commendable as Bible study may be, it would seem that it is still fitting for "the redeemed of the Lord to say so."

In the early days money was not plentiful, and in common life there was often barter of goods. The old-fashioned trading post exchanged sugar, salt, and cotton goods for pelts of animals and such other things as the pioneer might bring. It was not strange, therefore, that the product of field and orchard might be exchanged for ministerial services. A cord of wood for a funeral or a bag of wheat for a marriage fee was not considered strange. Because of this condition, the old-fashioned donation was quite generally observed in the autumn. Sometimes it took the form of a surprise party, but more frequently there was public announcement in the church or class meeting by some prominent member of the church. The invitation was to the whole community, and the gathering was in the parsonage or in the home of some member of the church whose house was large enough to accommodate a large number, for it was common for the entire countryside to assemble at the appointed place. Sometimes the people met in a hall or public place, but never in the church building, for that was a sacred spot which seemed to breathe an atmosphere of reverence. At the time of the donation, usually in the evening, people would bring about all the kinds of produce found in the community, including feed for the parson's horse, if he had one, for the chickens which

helped to provide his table, and sometimes clothing and things for the house. There would be general good feeling in visiting with friends and neighbors. Then some hymns were sung, prayer was offered, and the guests departed to leave the pastor and family to rejoice because of a well-filled larder. It may also be said that sometimes the occupants of the parsonage wished they might have the opportunity to choose according to their own need and personal desires, for there was always the possibility of surplus in some items and a paucity in needed things. However, the donation was always a joyous event.

In pioneer times circuits were so large, a number of preaching places being under the pastoral care of one man, that it might take as much as six weeks for the pastor to get around to all places. In his absence there would be prayer meetings or some form of religious worship. As the work progressed, many of the weaker points were suspended. Possibly this may have happened too often. In the childhood period of the author there were seldom more than four or five preaching places on one charge, though I do remember that the Allegan work, then known as Hopkins circuit, had six appointments when I was young. Now one church is there.

Natural conditions would account for some of the changes. There seems to be few pastors, however, who wish to attempt to cover as much territory with an automobile as men used to cover on foot over almost impassable roads, through forest and swamp, over hard hills, and through summer heat and winter cold. My first circuit was seventeen miles from one end to the other, and I had no mode of conveyance

except those given in birth, a pair of good feet. It was a great thing when I became the happy possessor of a horse.

In former times the pastor's remuneration depended very much upon the ability and faithfulness of the stewards, who would visit the members of the church and congregation and sometimes the residents of the community, soliciting cash and produce for the pastor. It would seem like an undesirable office, that of steward, but some were very proficient. We knew one who felt that God had called him to that task and entered upon his duties as a sacred privilege. He would canvass his community, often offering prayer in the homes and inviting people to the house of God. He would sometimes engage in a heart-to-heart talk with the host about spiritual things. His work brought a good yield in both material and spiritual results. In one instance one of the good sisters was elected to the office of steward, who had been faithful in other places though not a shining success. In the work of steward she found her place, was well received in the homes visited, and was more successful in providing for the pastor than those who had gone before her in that office. This particular incident had in it a good lesson for pastors, for in that case the pastor was very much cast down because of the choice made. His living was at stake. He wished that he could have chosen the person for the place. Fortunately he kept his hands off, and God provided much better than he could have. Anyhow, it is generally better for the pastor and the church if not too much of human wisdom is used in the work of the Lord.

Probably in every walk of life and in every vocation some amusing incidents occur, and they frequently happen at the most unexpected moments and from the most unexpected sources. Such was an interview with a tall and aging spinster who appeared in the doorway and was admitted by the pastor in response to her gentle knock. In that Ottawa County community three Adventist churches were located near the bounds of the rambling Wesleyan circuit, but since none of them had a pastor, the Wesleyan minister was sometimes asked to marry their young and bury their dead. This he did with as much kindness and concern as though they were members of his own communion. The above mentioned woman was a member of one of those Adventist churches, but up to that day she had no personal acquaintance with the pastor. Now her brother, a bachelor, with whom she had lived all her life, was dead, and funeral arrangements must be made. None of her faith being nearby, she went to the Wesleyan parsonage. When admitted, tears came to her eyes so that she could not at once state her errand, but finally she succeeded, and the pastor agreed to her request for ministerial service. She seemed pleased. Then some more tears were followed by something almost like a smile of appreciation as she said, "I wanted one of our own men, but they tell me you are almost as good." God bless the memory of that woman.

Older people who may live near Murray Lake, in Grattan and Vergennes Townships, Kent County, and in the Fisher neighborhood out of Hastings on East State Road, will appreciate this incident in the life of Jim Murray, who as a child lived in the former place,

and as a respected farmer, in the latter. The time—in the early part of the decade in which the Wesleyan Church came into being—horses around Murray Lake were almost unknown, and young Jim, then only five years of age, had never seen one. When Rev. Samuel Smith, who used to preach at the Barto schoolhouse, appeared on horseback, Jim ran screaming in fright because of the apparition which came into view when the pastor came astride an animal so formidable as a horse. He was accustomed to pedestrians and oxen, but horses! Barto schoolhouse is now known as Mosley, and the place is about one mile north of the Alton church, which was formerly a part of the Ada circuit.

The following is worth quoting from the autobiography of Rev. W. W. Crane. Having been appointed to the Adams charge, Hillsdale County, at a point northeast of Pittsford, Mr. Crane entered upon his labors there under some of the discouragement that followed the backwash of the Millerite movement. He says, "At one appointment he went to the schoolhouse on Sunday morning at the time for preaching and found no fire. The snow had blown in and covered every seat and every desk. Two women came in, and Mr. C., brushing the snow from the desk, read and sang a hymn, prayed and preached a short sermon, during which time three or four persons, including a little girl, came a distance of four or five miles, to the shame of the thickly-settled neighborhood around the schoolhouse. They were a family of English Independents who went to meeting from principle. They had come on foot and broken their way through a wilderness with considerable depth of snow. At Mr. C.'s next

appointment there, he carried fire half a mile and gathered wood on the way to meeting." The above is verbatim, in which Mr. Crane speaks of himself in the third person.

In continuing his work he refers to Rev. Elisha Bebbens, his colleague, a young man of deep piety, much reading, and profound thought. Elisha Bebbens was, we believe, a brother or near relative of Rev. Samuel Bebbens, in whose cabinet shop the Wesleyan Church was organized.

In the depth of the winter of 1846, Brothers Crane and Bebbens decided to hold a meeting in Florida, a local community in Hillsdale County, afterward known as Jefferson, near the site of the present Bird Lake church. There was neither meeting-house nor school-house, but a large one-room log house occupied by a small family was obtainable. It was described as being "open and cold," but it was offered to them for meetings if they would furnish wood for fires. The offer was accepted, and the two backwoods ministers borrowed axes and went into the forest on one of the coldest days to prepare wood for meeting. There Brother Crane froze one of his feet where from youth he had suffered from a broken joint. The foot gave him great pain the remainder of that winter and every winter afterward, and about the first of June, 1861, erysipelas set in, followed by gangrene about the joint. The flesh, sinews, cartileges, and bones about the joint decayed, and the disease extended through a great part of the foot. Though he lived and labored for many years, he never walked afterward. We are happy to say that the meetings resulted in a goodly harvest of souls, though the family living in the log

house were not a part of the ingathering. Also, after the disheartening beginning in Adams, there was a gracious revival, the pastor being assisted by Rev. William M. Sullivan.

The passing years have brought many changes in methods and customs in local and conference work. One of the changes regards the work of the committee on itineracy and orders. In 1892 it was our privilege to attend the conference held in the Pleasant Valley church, Brighton circuit. While we were there, a meeting of the committee was announced and all licentiates told to be on hand. We gathered in a neighboring farmhouse long before the first streaks of dawn began to appear in the eastern sky, and after a prayer the students were given an oral quiz by the different members of the committee, who asked any questions they might choose regardless of the books used in the course of study. For instance, Rev. A. S. Bunnell, whose son, Rev. A. C. Bunnell, was a member of the class, asked, "John Wilder, do you think a person can be a Christian and use tobacco?" Each member of the class, which included Rev. E. B. Leisenring and Rev. A. C. Bunnell, later retired after many years of service, and Rev. John Danner who died on the African mission field, was expected to give an answer. They did, of diverse kinds. Many other questions were used, and after each question had gone the rounds of the class, some sound and practical advice was given. That such methods were helpful there can be no doubt. Written examinations were already being used in some instances, and they have now superseded the former method. From the time when there was no written work to the time when there is practically

no oral work is quite a span. All written work has its weakness in that there is more emphasis given the academic standard than upon some of the practical phases of fitness for the work of the ministry. We believe that a combination of oral and written work should be used.

Rev. W. W. Crane in his writings includes an article from which the following is taken, the title being "A Model Conference." He mentions the people's coming from forty different valleys and the influence of scenes by the way. "When they convened, they left all salutations and conversations before passing the threshold and walked silently to their seats, and each sat in communion with the Lord until business commenced." He then recounts some of the points of order and solemnity of the occasion stressed by the presiding officer, declaring that he, the president, "spoke the language of every head and heart." In the examination of character, the utmost scrutiny was joined with the greatest kindness. The questions, "Is he holy in life and conversation? An example to the flock? Cheerful and not given to levity? Is he sober, and yet not morose? Is he familiar, yet prudent? Is his heart wholly in his work? Does he labor for the conversion and sanctification of everyone in his parish, visiting and laboring with everyone individually?" were pressed earnestly, yet kindly, in every examination. Good advice, admonition, correction, and, if needed, reproofs were given. A few of the older members of our conference will remember that when our names were called, we arose and gave verbal answer to the many questions that came from the president of the conference. It is certain that the written reports save

time, and place on record the statements of ministers, but there is also some loss because of the cessation of the oral method.

Mrs. M. R. Cheney, wife of Rev. H. D. Cheney, for a long time president of the Women's Home and Foreign Missionary Society, opened an excellent paper regarding missionary enterprises of the church with the significant statement, "Information begets interest."

In a lecture regarding some phases of moral reform, the talented Mary P. Manwell once said, "The measure of responsibility is exactly on a par with the measure of ability." We think this would apply to every responsibility of life.

Rev. A. N. Hudson and Stephen Rennells, a farmer, went to conference together in 1873. There were so many urgent calls for contributions which touched their hearts and their pocket books that when the time for departure came, they found themselves without funds to purchase railway tickets for home. They set out on foot, took "the cars" for a few miles, and then completed their journey in the same manner as it was begun. This incident was a source of some merriment to both men in after years.

In the days of the Underground Railroad the deacon of a pro-slave church met a young man, presumably returning from a trip with fleeing slaves, alone, sleepy, and with the dust of travel upon him. The deacon halted him and suspecting the nature of the traveler's errand said, after eying him seriously, "Young man you're going to hell." The driver of the one-horse vehicle replied, "Oh, no, sir, I am going home," and calmly pursued his way to his home and

rest after a night of service given to the cause of freedom.

In the year 1908, or near that time, occurred a beautiful incident in the Sunday morning service in the campground auditorium. A quartet consisting of Rev. E. T. Gray, Rev. E. W. Bruce, Rev. H. A. Day, and Rev. M. J. Badder, sang in a never-to-be-forgotten way, "I Will Meet You in the Morning Just Inside the Eastern Gate." It was not long until these men, all leaders in our work and having served a lifetime in the ministry, passed through gates of pearl. We hope, ere long, "in the morning" and "inside the eastern gate," to hear them sing again. Well along in years, their voices were still good that Sunday morning, but there was a strain born of rich spiritual life and hard labor in their chosen field that was, perhaps, more effective than the beautiful words and music of the song which they sang.

Rev. J. L. Bush, once being entertained in the home of Rev. E. T. Gray, joined in the general conversation which finally drifted to the thought of how well one would be remembered. His comment was, "If you want to know, put your finger in the water and see how big a hole is left when you take it out."

Both of these men were strong figures in the work of the conference in their time, but we think there are few of the present generation who know anything about them. We may think ourselves indispensable and our work very important, but our foot prints on the sands of time will last about as long as it takes the incoming tide to wash them away. Nevertheless, every life will leave an influence as lasting as eternity; so we better be diligent about the Master's business.

In 1905 the annual meeting of the ministerial association was held in the Berlin church, south of Ionia. During one of the discussion periods, Rev. H. D. Cheney said that one might "be as straight as a crowbar and just as cold." Correct attitude toward reform measures and doctrine does not always mean that a person may be in the warmth of a close personal walk with God.

The Wesleyan Methodist Church came into being as a reform body, but it is interesting to know that its growth was largely by means of evangelism. Holy men of old took their Bible and hymn book, and fared forth to preach in homes, schoolhouses, or

wherever they could find a place. They went without promise of pecuniary reward and often sacrificed much to do the work which they felt constrained to do. Revival meetings and many at the "mourner's bench" was their reward, and so long as this method was followed, the church grew with rapidity. It is true that the reform movement of the hour was a means of attracting many to the place of meeting, but it is also true that their message was one of Scriptural truth.

In the first days of organization the pastorate was almost always of short duration, being only one year in a place, so that every year was moving year for the pastor. This was not compulsory except as custom made it so. As the years passed, the length of service was extended. We think that it is possible for one to stay too long in a place and that when it is time to move, the pastor should know it and so notify his people whether he has an invitation to some other field or not.

We have wondered what would have happened if, when Paul heard the Macedonian call, he had asked, "How much does it pay?" If Jesus had asked of earth, "Is it a good field?" If Marcus Swift, Samuel Bebbens, Jessie McBride, and A. W. Curtis, with many others, had asked likewise.

Yes, we believe that pastors should receive proper support, but that they should follow the leading of the Spirit, which cannot always be to the so-called best field.

Question: If the minister lives in the parsonage—rent free—receiving a salary from the church, how much time should he devote to secular labor for pay?

How much time should he devote to Christian work apart from that which pertains to the church which he serves?

It seems difficult for most people to be intolerant of measures without being intolerant of the men who advocate them.

When, in any unit of the church, things are not as we think they should be, we believe prayer to be better than politics.

We observe that the minister's time is frequently regarded by laymen as of small value and that it is easy for the church to think he should operate a kind of a free taxi service for all. This would not be so bad if it were always for spiritual ends.

None of us are well fitted for every place of service. Happy is the man who finds his God-appointed place and labors there contentedly. But if we think others have so placed us that we are a square peg in a round hole, it will do us good to have some of the corners rubbed off and with the help of God seek to fit ourselves to the circumstances with which we are surrounded.

Laymen, on the average, seem more concerned about the welfare of superannuated ministers than do active ministers.

On the average we think ministers are as good financiers as the bankers, or better. The businessman and banker would not know how to get along on the minister's salary—unless he had the minister's wife.

Not very many people in secular life could hold their jobs very long and stay in bed as long as some ministers do.

As the process of backsliding works, people want fewer and shorter church services, and are more likely to be late at the ones they do attend. Perhaps they prefer Sunday dinners to soul food.

Some real Christians find it difficult to engage in real Bible study, but prefer some of the foam instead of the cream of the Word.

It is sometimes difficult for one in a place of leadership to think that another branch of Christian work may be just as important as that with which he is connected. Generally a person's own work looms large in his own estimation.

Real testing times of life come in great adversity and in great prosperity.

Whispering campaigns have, in some measure, nullified the work of good men.

Like a meteor flashing across the sky, we are sometimes visited by a self-appointed Moses who would lead us into the promised land. Our observation is that boys who grow up in our midst and serve a lifetime in faithful service are the ones who do us most good. However, we would give all due honor to those who have come to us from other fields to render service for God and the church in our ranks.

They who love gold lace and the quarter deck—or a place of command—are usually the ones least fitted for leadership. But there are some who are willing to shovel in coal and haul out ashes, and when given elective or appointive office, regard it as being only an opportunity for sacrificing service.

Plenty of men would gladly go with us if given a place ready prepared for them, and if made to feel that they would be well cared for, but too few seek

an opportunity to invest their lives in Christian service, with no promise except that of hard fields, meager stipend, and difficult problems to face.

There is no lack of open fields within our borders. More than half a million children and young people who have no religious training or influence, either Protestant, Catholic, or Jewish are a constant challenge. Young men and women who seek a place for services can always find one near at hand, if they have a passion for souls. Whitened fields await the harvester who is willing to go forth trusting in God, the power of His Word, and the guidance of the Holy Spirit.

It seems to us that there is less of the spirit of reverence in the church building and in the services of the church than there was a half century ago. Formerly it was almost universal for people, saint or sinner, to enter the church building quietly and for Christians to enter their pew and bow their heads in quiet prayer. Result—the spirit of worship before the service began.

Probably the doctrines of the church are more thoroughly established in the church now than at any former period, but we feel there is not so close a walk with God as in former years. It seems that both ministers and laymen have less regard for the Lord's day, less reverence in the house of God, and less careful thought concerning accumulated debts, without proper provision for payment than in former years. It seems that in almost countless small things there is not so careful a walk with God. Perhaps we do not see clearly; if so, we beg, forgive us. We do not say that the above will apply more than in a general

way, for there must be many saintly souls left in our ranks, and further, we do not know where there may be found a finer group of Christian people than in the ranks of Wesleyanism.

We do fear that the family altar is not so often found as in former years. That the complex character of life in the twentieth century may account for some of the difference is quite sure; however, we believe more could observe this custom if they would sacrifice a bit to do so.

Some cogitations about evangelism. Having labored for about seven years in the field of general evangelism many years ago, we have a sympathetic feeling for those who are thus engaged. A half century ago few in our ranks were devoting themselves to this work in any exclusive way, though protracted meetings were sometimes held with a neighboring pastor as assistant or someone from some other denomination. During the late nineties there was an increasing number who felt the call to the work of an evangelist. May we, in kindness, present some of our reflections. In their ministrations some come upon a well prepared field and seem to think that the gospel has never been preached there until they arrive; also, they give the impression that never again will any real gospel messages be given in that community unless they are to return to give them. It appears like a case of enlarged ego. Others, or perhaps the same ones, seem to endeavor to upset the faith of their hearers so that by getting them to the altar, they will have a report of a marvelous meeting. It sometimes seems as though an effort was made so to arrange dates as to produce the

greatest income, financially, for the evangelist, rather than to obtain greatest results in spiritual values for the church served. In some instances the evangelist gives the impression that he wishes to dominate all the affairs of the home, church, and community where he is an honored guest and should regard himself as the "hired man" brought in to assist with the harvest.

But there is, most certainly, another side to the picture, for which we thank God. There are still evangelists who go forth with a passion for the souls of men, who labor unceasingly, with tact and tenderness, who fit unobtrusively into their place where they lay their head upon a pastor's pillow or put their feet under a pastor's table, and are appreciative when the hard working pastor's wife does their laundry. They do not try to collect the last bit of loose change in the community and leave the pastor and church to struggle with heavy bills to pay, but accept graciously the amount given them for their labor, an amount sometimes far too small.

In the early days of his ministry Rev. H. D. Cheney, father of the present treasurer of the conference, went before the committee on pastoral relations and asked that he be sent to the poorest charge in the conference, which then comprised all of the state of Michigan. He was assigned to a northern community where there could be but very small remuneration and, we believe, was ever afterward grateful for the experience. We remember when the young men, at least part of them, would refuse to accept the pastorate of a good paying charge while an older man was available.

It appears that sometimes a pastor or evangelist seems to try to make the Scripture prove his theory correct, rather than permitting the Word to speak its own truth.

There is a place for topical and textual preaching but room for more expository sermons. But that requires more work on the part of the preacher.

Rev. Robert H. Warren, former campmeeting preacher, once said, "No young preacher can be a great preacher." Some of them are brilliant, and most of them have better academic preparation than most of the older men. They may have had more work in homiletics and hermeneutics, but only actual work in the pastorate can bring that which is needed, an understanding mind and a heart of love. They must feel the heart-throbs of men and women, of boys and girls. They must enter into the lives of people who look to them for guidance, must suffer with those who suffer, and hear the confessions of those who have soiled their souls in the sordid cesspools of sin. When they have held the hand of the dying saint and tried to point the departing sinner to the bleeding Lamb of God, there will come to them that which can only be found in such a ministry.

SUMMARIZING

With something akin to awe we look back upon the history of the church—a hundred years of service, a hundred years of triumph and of mistakes, failure, and too often the injection of human desire and aspiration where there should have been the guidance of God. Good men and true, Christians of high purpose, have been swayed by personal feeling. There has been envy, and jealousy has crept in—cruel as the grave. But today we look back and thank God for that benign care that has kept the small ship afloat through storm and sunshine, prosperity and adversity. In spite of outside enmity and some internal disorder a course has been kept that veered but little from the straight and narrow way. We thank God for all of this.

If some things have been regrettable, we would dwell most of all upon the more glorious part of the record. May we think of some of the achievements and victories won.

It is an undisputed fact that the influence of the Wesleyan Church, both in Michigan and elsewhere, had much to do in the development of abolition sentiment which brought about the freedom of millions of humans held in bondage.

The Wesleyan Church was in the forefront of the temperance movement which brought the eighteenth amendment and still continues to stand for sobriety in every phase of life, and that in a time when there has been a serious breakdown in the moral sense of many of our citizens.

Prominent in reforms of various kinds, the church has stood for the best of humanitarian efforts, and the early days of Michigan history contributed much toward the establishment of that which was known for many decades as the State School at Coldwater, Michigan, now the Children's Village; and the Girls' Institute, afterward a state school for girls in Adrian, Michigan, both projects being taken over by the state after having had a good beginning.

Early in the field of Christian education, the Wesleyan efforts brought Adrian College into being and contributed toward the great University of Michigan in Ann Arbor. Our people in various ways have encouraged education within the boundaries of a great state.

In many communities Wesleyan men have been given places of honor and trust in local affairs, by election to civil office and by participating in various community interests.

It was not for these things alone, however, that we came into existence, nor for which we continue our career, but rather to carry out the great commission and to fill the place God would have us. In this regard we may think of some of the following:

We have felt that in some peculiar way we have been a depository for truth. In a world of changing customs, and changing religious belief, we have held to the Word of God, and now exalt the Scriptures by making them the court of final appeal in all questions pertaining to Christian doctrine, practice, and work. We feel that we have "kept the faith."

We are still evangelical and evangelistic. We believe that we should follow the Master who came to "seek and to save that which is lost."

We still call men and women to a close walk with God. While we have sought to avoid the extreme, we would give to the world the message of "holiness unto the Lord"—Scriptural holiness in a world of sin—and we would urge people to a full consecration to God and an entrance into the believer's rest, "perfecting holiness in the fear of God."

It seems to the writer that the Wesleyan Church has had, and still has, an influence far out of proportion to our numerical strength. We pray that we may be so kept in the path of right that this may continue.

But now we may ask, "What of the future?"

Solid foundation and well built walls characterize the structure of today. Probably some of the lessons that were needed have been learned. The sacrifice and fidelity of the past has not been for naught, so that today finds us much better prepared to face the future than at any time in the past.

From the material standpoint we are far in advance of any former period. Many well constructed church buildings and parsonages are in use. The conference campground at large cost and by much sacrificial effort has been brought to its present state of usefulness. We have a part in better educational facilities than ever before, and this without the loss of the spiritual life which is necessary to produce suitable workers for the various fields of Christian work.

Because of the reform principles of early days there were some honest souls who became affiliated with us who were not at one with us in all points of doctrine. At the present time there is no real con-

troversy. It is true that there will always be some differences in minor things, but there seems to be a real fellowship of the Spirit permeating our ranks and energizing our work.

Probably the times in which we live constitute both an opportunity and a challenge. So-called modernism in the ranks of most of the established denominations has resulted in a line of cleavage running through the mass of church membership. Many are casting about for a place of worship where the old time principles and teachings are to be found. To those who are determined to find another home, we offer a place among a people who are still reform minded and also spiritually minded.

In the world today, because of the many uncertainties with which they are surrounded, are many souls whitened for the harvest, and among this number there is a good opportunity to thrust in the sickle.

Within the area of the Michigan Wesleyan Conference there is much neglected territory. In the large cities where the growth has been rapid are many sections where no religious privileges are near at hand. Most of the rural communities have at some time had some Christian work, but in many of them no active work is now being done—fruitful fields, but without much promise of pecuniary reward to the worker who will enter the field. No doubt there are opportunities in some of the villages and smaller cities where work for Christ and the church could be established.

None of the fields will be easy. Nowhere are there any large number of people asking that we labor

among them. Paul's Macedonian call was not from Macedonia, but from God. We need not wait for urgent invitation, but should consider the challenge, the need, the opportunity, as equal to God's call, and as rapidly as possible enter the needy fields.

We still have a mission in the field of teaching. Many who have accepted Christ are still possessed of but small knowledge of Scriptural truth. We have sometimes wondered why so many members of orthodox churches were led into some of the present day errors. We are now convinced that it has been largely because of a lack of knowledge of the Word of God. "My people are destroyed by lack of knowledge," is still true.

We are encouraged by reason of the number of young men in our ministry with excellent natural and acquired ability, now on the threshold of their life's work. God bless them and make their lives more fruitful than ours have been. The future? Yes, it is as bright as the promises of God.

Just one more look backward, which we may illustrate by an incident in our own life. It was a bright May morning, very early in the morning. We were leaving the old farm home, parents, the family, the neighbors, friends, schoolmates, the church—everything that had been in our lives, to go into the harvest field, as we believed, in answer to the call of God. Father put a strong horse on the old buggy and our partly filled trunk on the back. Goodbyes were said. There were some tears as the youngest of the family fared forth, but there was no protest. Then we drove past familiar fields, up the slope, and in just a moment all would pass from view. Then it was that we gave the last look backward—to the

house we had helped to build, the barn upon which we had labored, the fields which we had ploughed and where we had sweat under many summer suns to gather the grain. It was a sad look, a glad look, a never-to-be-forgotten look, but not then, or ever after, were there any regrets. So bear with me today, friends. We shall look back for a moment. Tears may blind our eyes and the words may appear slowly, while we look back over the more than quarter of a century in which we have been engaged in collecting the material for this small volume. A half century of delightful association is connected with this work. Gladness and sadness intermingle. Most of those with whom we first labored have passed on, but there is a sweet fragrance that lingers still, and we shall find them again some happy morning. There is a great cloud of witnesses and innumerable multitude who have lived and labored within the ranks of a ministry and in the laity, who have finished their work, and who, having kept the faith, await our coming and the crowning day. We do not know how many of our people have died in the faith. The ministerial Roll of Honored Dead is growing long, but the lay roll kept in heaven is much longer. And in this thought our hearts are made glad. So many have found help in life, comfort in death, and sustaining grace for every need. Just now many faces seem to be looking our way. We almost feel their presence. To them, to Christ, to the Bible we will be true, with the help of God. Young men, young women, to you we will soon pass the torch. May you labor faithfully and well until our Lord shall say, "It is enough. Come over the river and rest under the shade of the tree of life."

BIOGRAPHICAL

Amzie Wilson Curtis

Rev. A. W. Curtis left a carefully written sketch of his own life, from which the following is taken, with added information found in the conference records.

He was born in New Britain, Connecticut, March 14, 1797, commenced a religious life in February, 1812, and was reclaimed from infidelity in Xenia, Ohio, in February, 1821. Soon after, he began to preach, though by profession he was a school teacher. He was licensed by the Methodist Church in 1828 and ordained in 1831. During those years he labored as pastor in Buffalo and other places in western New York. Going to Sandusky, Ohio, he became president of the Erie Conference, which in 1842 resolved itself into a Wesleyan Methodist body, following his leadership in secession from the Methodist Episcopal Church. He came to Michigan in 1843 and continued in this conference until his death, June 10, 1878.

He gave twenty-seven years to pastoral work in Michigan, and served as conference secretary for a number of years and as president for nine years. A part of this time he was also conference evangelist. He gave in all, thirty years of active service and was thirty-four and one-half years in approved membership.

He was married to Miss Lucy Drake on February 22, 1835, and on February 2 of the following year a son was born to them. The wife and mother died "in holy triumph on the 6th of July, following, at Shelby, Orleans County, New York."

The records of the conference written by Brother Curtis show careful and painstaking work. A man of strong convictions, persistent effort, and unfailing integrity, he was much loved and always trusted. There are people still living in Hickory Corners, Michigan, who knew him well, and whether Christian or infidel, all speak highly of him. His body lies in the North cemetery near the village where he loved to be. It is something of a coincidence that he was a half brother of Rev. Darius H. Inman, who also served the conference as president for a period of nine years.

Rev. Jessie McBride

Little is known of his early life, but it is probable that he was born in western Pennsylvania or eastern Ohio, of Quaker parentage, about 1824. In early life he became interested in the abolition movement and joined the Allegheny Conference of the Wesleyan Methodist Church where he became a pastor.

Some of the members of the same conference had gone to North Carolina in the interest of the church and anti-slavery work. When help was requested to carry on there, Jessie McBride cheerfully responded, and in 1848 mounted his horse and rode southward. He arrived in Jamestown, North Carolina, October 26, eighteen days after beginning the journey. Here he met Jarvis Bacon, who had preceded him and was to be his co-laborer.

He is described at that time as a handsome young man with short sandy beard and hair, of more than medium height, blue eyes, bold and eloquent in address. His young wife had died and left him with a small daughter, Margaretta.

He plunged earnestly into the work, preaching three or four times daily, visiting in homes and organizing churches in which freedom of speech and abolition sentiment were included with Methodist doctrine. Opposition was soon aroused. Propaganda of unscrupulous character was launched against him and his fellow workers. Mobs came to the various preaching places and met him on the highway. He was roughly handled, assaulted, choked, but declared himself happy in the work. He was arrested and jailed because of his teaching. On a visit to the home of a professed friend in company with Rev. Adam Crooks, he was fed poisoned sausage, and but for the timely arrival of a physician, he would doubtless have died. He never recovered from the effect of the poison, but returned to his home in Ohio. Soon after, he came to Leoni, Michigan, and united with the Michigan Conference, where he was at once recognized as a leading spirit and given a prominent place in the work among our people. He was for some time connected with the Michigan Union College of Leoni, where he found many congenial friends, a spiritual atmosphere, and the opportunity to labor among a people like-minded with himself.

Here he married again and was happy in his work, except that shortly before his death he lost most, or perhaps all, of his property. He suffered much and died in poverty, but triumphantly his spirit took its flight. His death was the result of the poison administered in the South during his labor there. His was a heart large and true. He possessed the poise and peace that comes out of the storm. His end was that of one who joyed in conflict, triumphed in ad-

versity. His was the calm found in the center of the storm. Loved and mourned, his example still inspires. The body quietly awaits the resurrection in the cemetery near the school where he last labored in Leoni, Michigan.

The following lines, written by Frances Williard, are appropriate to the memory of all who have passed on before.

GATES LEFT AJAR

Love's light illumines the pathway ye trod,
Comrades of yesterday, now Saints of God,
Gracious and great were your souls in their stay,
Greatest of all in their going away.

Blessing the world that you loved and you left,
Soothing the hearts that your going bereft,
Death did not daunt, and you feared not your fate, —
Sweet-sang your souls, "we must love, trust, and wait."

Born into beauty and born into bloom,
Victors immortal, o'er terror and tomb,
Fast falls our footsteps, — we follow from far;
Love's light leads heavenward from gates left ajar.

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HISTORY OF THE

WOMAN'S HOME and FOREIGN MISSIONARY SOCIETY

•

MICHIGAN CONFERENCE
WESLEYAN METHODIST CHURCH OF AMERICA

•

1890-1940

•

MRS. MABEL PERRINE



Mrs. Mabel Perrine



Mrs. Mary P. Manwell

To the Memory

of

Mary P. Manwell

Who died May 7, 1932

A SISTER BELOVED

Who gave years of devoted and outstanding
service to the missionary work of the church;
to the many other faithful women who
have served this great cause;
and to all those who shall take up the work
and carry it forward;
this book is affectionately dedicated.

PREFACE

Our fiftieth anniversary, our Jubilee Year, is at hand. It seems but fitting that we should pause to consider the past and the work that has been accomplished by those who have wrought as they obeyed God's call for service.

The missionary fires have burned brightly upon our altars from the very first, and hearts have been stirred to action as different appeals have come to us from the Church at large. As we vision the whitened fields, we breathe a prayer that others may be raised up to carry on in this great cause.

In writing and compiling this history we have reached back into memory's hall, sought for facts, and borrowed from different sources where we could find scattered records of our work. We have desired to gather up the fragments from here and there and send them forth in this little volume, that the record might be preserved. We trust that the victories of the past may be but stepping stones to greater accomplishments for God and the church in the future.

It has been said that women were last at the Cross and first at the tomb. In Scripture we read of Dorcas and her needle. After Jesus rose from the grave He committed His first messages to the Marys, "Go, tell my brethren." We hear Paul saying, "Help those women which labored with me in the gospel." Some of our own women have humbly wrought for the Master through the missionary channels of the church.

We have given a brief sketch of the lives of a few of our workers, trusting that our readers, especially the young, may be inspired and encouraged to commit their lives to Him and be faithful in all that He requires of them.

We gratefully acknowledge the assistance rendered in making possible the writing and publication of this history. We would make special mention of contributions from the history entitled, *American Wesleyan Mission of Sierra Leone, West Africa,* by George H. and Mary Lane Clark.

MRS. MABEL PERRINE.

Lansing, Michigan.
March, 1940.

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Mrs. Martha R. Cheney
Mrs. Alice Badder
Mrs. Lena Thompson
Mrs. Mabel Perrine

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OUR PRESIDENTS

1. Mrs. Joel Martin
2. Mrs. Elvira Pennock
3. Rev. Mrs. Jennie Ayers
4. Mrs. Martha R. Cheney
5. Mrs. Alice Badder
6. Mrs. Lena Thompson
7. Mrs. Mabel Perrine

OFFICIARY OF THE MICHIGAN CONFERENCE W. H. & F. M. S.

PRESIDENTS:

Mrs. Joel Martin	1890 — 1891
Mrs. Elvira Pennock	1891 — 1900
Rev. Mrs. Jennie Ayers	1900 — 1903
Mrs. Martha R. Cheney	1903 — 1912
Mrs. Alice Badder	1912 — 1916
Mrs. Lena Thompson	1916 — 1917
Mrs. Mabel Perrine	1917 — 19—

HONORARY VICE PRESIDENT:

Mrs. Elvira Pennock	1908 — 1915

VICE PRESIDENTS:

Mrs. Emma Decker	1890 — 1891
Mrs. Martha R. Cheney	1891 — 1893
Mrs. Helen M. Badder	1893 — 1900
Mrs. Elvira Pennock	1900 — 1908
Mrs. Alice Badder	1908 — 1911
Mrs. Lena Thompson	1911 — 1914
Mrs. Martha R. Cheney	1914 — 1916
Mrs. Mabel Perrine	1916 — 1917
Mrs. Bessie Kingbury	1917 — 1921
Mrs. Edna Hammond	1921 — 1930
Mrs. Bessie Densmore	1930 — 19—

SECOND VICE PRESIDENTS:

Mrs. Clara B. Leisenring	1906 — 1907
Mrs. Ida Hall	1907 — 1913
Mrs. Martha R. Cheney	1913 — 1914
Mrs. Lena Thompson	1914 — 1916
Mrs. Bessie Densmore	1917 — 1930
Mrs. Ada Wright	1934 — 19—

SECRETARIES:

Mrs. Sarah Ann Clark	1890 — 1891
Mrs. Ettie Gray	1891 — 1894
Mrs. Martha R. Cheney	1894 — 1903
Miss Hettie Sprau	1903 — 1907

Mrs. Nora Rennells	1907 — 1911
Mrs. Alice Badder	1911 — 1912
Mrs. Nora Rennells	1912 — 1917
Mrs. Susan E. McCarty	1917 — 1920
Mrs. Rosa Visser	1920 — 1921
Mrs. Bessie Kingsbury	1921 — 1924
Mrs. Murl Badder	1924 — 1925
Mrs. Clara B. Leisenring	1925 — 1926
Mrs. Bessie Kingsbury	1926 — 1934
Mrs. Dorothy Crocker	1934 — 1938
Mrs. Cleo Bonney	1938 — 19—

ASSISTANT SECRETARIES:

Mrs. Mary P. Manwell	1896 — 1897
Mrs. Mina Danner	1899 — 1901
Mrs. M. C. Bedford	1901 — 1902
Mrs. Florence B. Wheeler	1902 — 1903
Mrs. Mina Danner	1903 — 1905
Mrs. J. C. Huffman	1905 — 1906
Mrs. Mabel Perrine	1906 — 1907
Mrs. Alma Watrous	1907 — 1908
Miss Gladys Stevens	1908 — 1909
Mrs. Mabel Perrine	1909 — 1913
Mrs. Susan E. McCarty	1913 — 1915
Mrs. Bessie Kingsbury	1934 — 1935
Mrs. Pauline Barker	1935 — 1938
Mrs. Nora Woodhead	1938 — 19—

TREASURERS:

Mrs. Annis Wilson	1890 — 1891
Mrs. Sarah J. Alverson	1891 — 1897
Mrs. Mary P. Manwell	1897 — 1931
Mrs. Rena Bugbee	1931 — 19—

SUPERINTENDENTS OF THE Y. M. W. B.:

Mrs. Mina Danner Shannon	1912 — 1914
Mrs. Ethel Ovenshire	1914 — 1916
Mrs. Mina Danner Shannon	1916 — 1926
Mrs. Ada Wright	1926 — 1934
Mrs. Carrie Meredith	1934 — 1937
Mrs. Nellie Friess	1937 — 19—

SUPERINTENDENTS OF DORMITORIES:

Mrs. Martha R. Cheney	1912 — 1914
Mrs. Mabel Perrine	1914 — 1916
Mrs. Susan E. McCarty	1916 — 1917
Mrs. Alice Badder	1917 — 1926
Mrs. Mabel DeFouw	1926 — 19—

ORGANIZERS:

Mrs. Ettie Gray	1893 — 1902
Mrs. Mina Danner	1902 — 1906
Mrs. Mary P. Manwell	1906 — 1909
Mrs. Mina Danner Shannon	1909 — 1911
Rev. Mrs. Jennie Ayers	1911 — 1912
Mrs. Ethel Ovenshire	1912 — 1921
Mrs. Alice Badder	1921 — 1926
Mrs. Edna Sellman	1926 — 1928
Mrs. Clara Wilson	1929 — 19—

STATISTICIANS:

Mrs. Rena Bugbee	1930 — 1931
Mrs. Josie Watrous	1931 — 1935
Mrs. Gladys Densmore	1935 — 1937
Mrs. Mildred Merrill	1937 — 19—

LIFE MEMBERSHIP ROLL

ACTIVE MEMBERS

Mrs. Ettie Gray
Mrs. Lulu Lawrence
Mrs. Ethel Ovenshire McCosh
Mrs. Elizabeth Ayers
Dr. Ruby Helen Paine
Mrs. Hazel Banker
Miss Ione Driscal
Dr. Helen S. Barnard
Mrs. Mabel Perrine
Mrs. Minnie Butcher Lawrence
Mrs. Genevieve Perrine Cheney
Mrs. Blanche Faulkner
Mrs. Kitty Maybee
Mrs. Frieda Hodgin

HONORARY MEMBERS

A. P. Lawrence
Frank Lawrence
Rev. D. T. Perrine
Rev. E. F. McCarty

ROLL OF HONORED DEAD

ACTIVE MEMBERS

Mrs. L. A. Fero
Mrs. J. L. Bush
*Mrs. Jane A. Hubbard
Mrs. D. A. Richards
*Mrs. Helen M. Badder
*Mrs. Anna Beamish
Mrs. Lillian Dutcher
Mrs. M. J. Bonney
*Mrs. Alice E. Day
Mrs. Julia Avery
Mrs. Asenath Patridge
*Mrs. Jemima E. Curtis
*Mrs. Elvira Pennock
Mrs. Laura Karker
Mrs. Ellen McCreery
Mrs. Betsy Martin
Mrs. Minnie A. Lawrence
*Rev. Mrs. Jennie Ayers
*Dr. Alice Thomas
Mrs. Ann Cook
Mrs. Edna Swanson
*Mrs. Sarah J. Alverson
Mrs. Ettie Henry
Mrs. Carrie Kellogg
Miss Fern Rennells
Mrs. Annie Furn
Mrs. Vina Merrill
*Mrs. Mina Danner Shannon
*Mrs. Martha R. Cheney
Mrs. Ruth Barker
Mrs. Lulu McPherson
Mrs. Mary P. Manwell
*Mrs. Alice P. Lawrence
*Mrs. Elva McLean
Mrs. Bernice Gallup
Mrs. Abbie Binns
Mrs. Marjorie Bruce
Mrs. Dora Kinsman
*Mrs. Margaret Young
*Mrs. Sarah E. Day
Mrs. Alice Brown
Miss Mary Merrill
Mrs. Susan E. McCarty
Mrs. Alice Badder
Mrs.Edith Cook
Mrs. Delia Whittaker

HONORARY MEMBERS

T. P. Smith
Rev. G. W. Townsend
Rev. J. L. Bush
*Rev. John F. Danner
*Rev. J. R. McLean
Rev. Isaiah Martin
Rev. Miles Fiske
Earl P. Lawrence
John Partridge
*Rev. John T. Ayers
*Rev. John C. Ovenshire
Isaac Cross
*Rev. E. T. Gray
Rev. S. J. Young
Rev. E. W. Bruce
Eben Pennock
*Rev. M. J. Badder
Rev. S. A. Manwell
*Rev. H. A. Day
Rev. C. D. Chamberlain
Rev. A. A. Alverson
Alex Krentle
*Rev. H. D. Cheney
Rev. Floyd Barker
Rev. F. J. Wilson
Rev. Minard Lewis
President James S. Luckey
Rev. Robert Klaasen
Rev. V. H. Sibley

* Life Members.

ORGANIZATION

THE NEED OF THE HOUR

"Think not the leader can alone achieve;
She needs the help of others who believe
The cause is just. No worthy fight is won
Without the rank and file to see it done.
Great tasks demand that back of her who leads
Stand many reapers eager with their deeds;
Women pledged to service in a work well planned,
Alert to follow Him who gives command.
Forget not, it was said by Christ, our Lord,
'The faithful, great and small, have their reward.'
The Spirit calls! He urges all to share
In saving men and women everywhere.
It matters not where praises are bestowed;
It matters much that others share the load;
Women, who gladly give their strength and hours,
Who sacrifice themselves and all their powers."

— *Author unknown.*

Chapter I

ORGANIZATION

The organization of the Woman's Home Missionary Society was effected at the annual session of the Michigan Conference held at Romulus, Michigan, September 2-7, 1890. This is one of the oldest organizations of its kind in the Connection.

Mrs. Joel Martin, wife of the conference president, presented the matter of a woman's society to the conference and by vote the women delegates were appointed a committee to effect the organization of such a society. This committee consisted of Mrs. Joel Martin of Hillsdale, Mrs. Emma Decker of Martinsville, Mrs. Ettie Gray of Chapel, Mrs. Sarah Ann Clark of Wheatland, Mrs. Emily Beach of Chapel, Mrs. Annis Wilson of Waldron and Mrs. Ann Cook of Meridian. From a letter written by Mrs. Ettie Gray, who is the only living member of the original committee at the time of this writing we quote: "I was a member of that committee. We went to a nearby home and there on our knees we asked God to guide us and to bless the work. I at least got a vision of the work as I never had before, and I believe the rest did also."

The report of the committee, brought back to the conference and adopted September 5, 1890, was as follows:

Whereas, The women within the bounds of the Michigan Conference realize the imperative need of missionary work, and feeling that the work cannot be done without system, therefore be it

THE FIRST COMMITTEE





MRS. JOEL MARTIN
President
MRS. EMMA DECKER
Vice-president



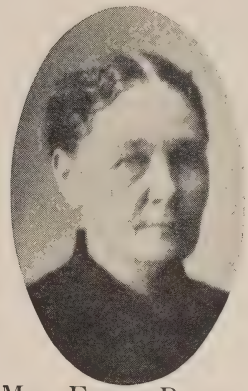


MRS. SARAH ANN CLARK
Secretary
MRS. ANNIS WILSON
Treasurer

THE FIRST COMMITTEE (continued)



MRS. ETTIE GRAY



MRS. EMILY BEACH



MRS. ANN COOK

Resolved, That we do now proceed to the organization of a society to be known as the Woman's Home Missionary Society of the Michigan Conference.

Article I. This organization shall be called the Woman's Home Missionary Society of the Michigan Conference of the Wesleyan Methodist Connection of America.

Article II. The officers of the organization shall be president, vice president, secretary, and treasurer, who shall be elected annually by ballot sometime during the session of conference.

Article III. The duties of these officers shall be such as usually devolve upon the officers of like societies.

Article IV. It is designed that this society shall work in unison with the conference missionary board, with discretionary power in the disbursement of funds.

Article V. Any woman may become a member of this society by signing this constitution and paying annually into its treasury the sum of fifty cents.

Article VI. Gentlemen may become honorary members of this society by paying the annual dues fixed by the society.

Article VII. The presidents of the local societies together with the general officers shall constitute the executive board of the society.

Article VIII. This constitution may be amended by a two-thirds vote of the executive board.

The following officers were elected:

President—Mrs. Joel Martin, Hillsdale, Michigan.

Vice President—Mrs. Emma Decker, Martinsville, Michigan.

Secretary—Mrs. Sarah Ann Clark, Wheatland, Michigan.

Treasurer—Mrs. Annis Wilson, Waldron, Michigan

At the next annual conference held at Clarksville, Michigan, in September, 1891, the Woman's Home Missionary Society met according to appointment, and in the absence of all the officers of the preceding year a re-organization was effected with the election of the following officers:

President—Mrs. Elvira Pennock, Hastings, Michigan.

Vice President—Mrs. Martha R. Cheney, Hillsdale, Michigan.

Secretary—Mrs. Ettie Gray, Jackson, Michigan.

Treasurer—Mrs. Sarah J. Alverson, Waldron, Michigan.

In the minutes of this conference we find the first recorded membership roll and below is a list of the CHARTER MEMBERS of the society:

ACTIVE	HONORARY
Mrs. Elvira Pennock	Richard Bird
Mrs. Martha R. Cheney	Rev. H. A. Day
Mrs. Ettie Gray	Rev. A. S. Bunnell
Mrs. Sarah J. Alverson	Rev. H. D. Cheney
Mrs. C. McClanathan	Rev. J. L. Bush
Mrs. Myrtie Crowell	Rev. J. H. Canfield
Mrs. A. M. Rorabacher	Rev. E. T. Gray
Mrs. Anna Bunnell	Otis Hogal
Mrs. Jane A. Hubbard	Charles T. Smith
Mrs. Emily Beach	
Mrs. Sarah E. Day	
Mrs. H. Smith	

The conference of 1892 was held at the Pleasant Valley church on the Brighton charge and Rev. W. H. Kennedy, the missionary secretary, gave the missionary society an interesting talk. Since the Connection had opened up work in Africa in 1889, he suggested the inclusion of the foreign work. After some discussion this department was added and the name changed to the Woman's Home and Foreign Missionary Society.

The first constitution of the society appeared in print in *The Journal of the Michigan Conference* of 1890, also in the report of the society to the Wesleyan Methodist. From time to time the growth of the society demanded changes in the constitution and since its organization this instrument has been revised and reprinted three times—in 1892, in 1901, and in 1907. The latest revision was made by the late Mary P. Manwell. It is as follows:

CONSTITUTION AND BY-LAWS

of the

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES

of the

MICHIGAN CONFERENCE OF THE WESLEYAN METHODIST CHURCH OF AMERICA

CONFERENCE SOCIETY

I.—NAME

The name of this Society shall be the Woman's Home and Foreign Missionary Society of the Michigan Conference of the Wesleyan Methodist Church of America, and shall be auxiliary to the General Conference Woman's Home and Foreign Missionary Society.

II.—OBJECT

The object of this society is to arouse and give direction to a missionary spirit among the people, to put forth a systematic effort to raise money for the support of the gospel in needy and destitute places, and to do such other work as may be for the good of the souls and bodies of perishing humanity.

III.—QUALIFICATIONS OF MEMBERS

1. The payment of fifty cents, annually, shall entitle any woman to active membership in this society.

2. The payment of fifty cents, annually, shall entitle any gentleman to honorary membership in this society.

3. Failure to pay the annual fee for three consecutive years shall be taken as evidence that membership is no longer desired, and the name shall be dropped from the roll; provided, this article shall not be construed to affect any who may be unable to pay the fee regularly.

4. The payment of twenty-five dollars into the treasury shall entitle the donor to life-membership.

IV.—OFFICERS

1. The officers of this society shall consist of president, vice-president, second vice-president, secretary, assistant secretary, treasurer and organizer, who shall also constitute the executive board of the society, and shall be elected annually by ballot, save that the secretary shall be permitted to choose her assistant.

2. If at any yearly meeting the executive board is not full, the society shall by vote fill the vacancy from the delegates present.

3. The duties of these officers shall be those usually appertaining to such offices, save that it shall also be the duty of the secretary to prepare a full report of the work of the society quadrennially, which summary shall be spread upon the society records and a copy of the same forwarded to the secretary of the General Conference Woman's Home and Foreign Missionary Society at the regular session.

V.—MEETINGS

This society shall hold its yearly meeting at the time and place of the annual session of the Michigan Conference.

VI.—AMENDMENTS

This constitution may be amended by a two-thirds vote of the members present, notice having been given of such proposed change at a previous meeting during the same annual session.

BY-LAWS

I.

The executive board shall hold a session as early during the annual meeting as consistent with the closing of the treasurer's books, for the purpose of suggesting the disbursements of the general funds not designated by the local societies, and shall report such suggestions to the society before its rise, for ratification.

II.

No money shall be drawn from the treasury except on an order signed by president and secretary.

III.

The rules contained in Roberts' *Rules of Order* shall govern the society in all cases to which they are applicable, and to which they are not inconsistent with the constitution and by-laws of the society. These by-laws may be amended in the manner prescribed for amending the constitution.

AUXILIARY SOCIETIES

I.—NAME

This society shall be called the Woman's Home and Foreign Missionary Society of..... and shall be auxiliary to the Michigan Conference society.

II.—OBJECT

The object shall be to arouse and give direction to a missionary spirit among the people, to devise lawful and proper means to interest them in missionary work, to put forth a systematic effort to raise money for the support of the gospel at home and in needy places, and to do such other work as may be for the good of the souls and bodies of perishing humanity.

III.—OFFICERS

The officers of this society shall be a president, vice-president, secretary, treasurer, superintendent of Young Missionary Workers' Band, who shall be elected by ballot and shall hold office for one year. Said officers shall also comprise the executive board of the society.

IV.—DUTIES OF OFFICERS

It shall be the duty of the president to preside at the meetings and supervise the interest and work of the society.

It shall be the duty of the vice-president to preside at the meetings in the absence of the president, and to assist the president in the management and work of the society.

The secretary shall keep a record of the business of the society, attend to all the correspondence that comes within her line of work, and make a full report to the secretary of the conference society of the work done during the year.

The treasurer shall hold in trust the funds of the society, subject to the order of the society, such order to be in writing signed by the president and secretary.

It shall be the duty of the superintendent of the Y. M. W. B. to exercise general supervision of the work of the band, arrange studies, programs, give instruction as to ways of working, having in charge the religious work of the band meetings, and in other ways assist the officers of the band in the conduct of the work.

V.—QUALIFICATION OF MEMBERS

Active membership in this society is open to any woman signing these articles of organization, and paying into the treasury, annually, the sum of

Honorary membership in this society is open to any gentleman, paying into the treasury, annually, the sum of.....

VI.—MEETINGS

1. This society shall hold a regular meeting at least once a month, and such special meetings as may be deemed advisable.

2. The annual meeting for the election of officers shall be held in July.

BY-LAWS

I.

This society shall be represented in the conference society by one delegate on presentation of a certificate of election duly signed by president and secretary of local society.

II.

This society shall send to the treasurer of the conference society such a portion of funds raised as it shall deem proper, and shall have the right to specify as to the division of said amount between home and foreign missions. The balance of goods and cash shall be disposed of by vote of the society.

III.

This constitution and by-laws may be amended at any regular meeting by a two-thirds vote, notice of such proposed amendment having been given at the previous monthly meeting.

Since the printing of this constitution the offices of superintendent of the Young Missionary Worker's Band, superintendent of dormitories and statistician have been added to meet the needs of the conference society.

While we still follow our old constitution in the details of our conference work, we also recognize and accept the constitution of our general society and seek to carry out and be loyal to all the plans and principles of that body.

LOCAL SOCIETIES AND BANDS

OUR MOTTO

"But the people that do know their God shall be strong, and do exploits." — Daniel 11:32.

OUR SLOGAN

"Prevailing Prayer, Perpetual Praise, Pentecostal Power."

Y. M. W. B. MOTTO

"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." — Zechariah 4:6.

Chapter II

LOCAL SOCIETIES AND BANDS

Through the efforts of the conference society several aid societies were organized into missionary societies and new ones brought into existence from time to time. An organizer was elected and put into the field as early as 1892 in the person of Mrs. Ettie Gray.

From our research we find that fifty-three societies have been organized and sent in reports and offerings to the conference society. Two new societies, Dearbonshire and Hudson, have been organized during the present conference year, bringing the total number up to fifty-five. Some have made their contribution and served for only a short time; some have disbanded and after a time reorganized, while others have continued through the years. At the close of this chapter we give the names of these societies, the county where located, and the dates of organization.

Tompkins, later known as Rives Junction, was the first society to send in a report. They sent $5.50 to the conference society treasurer by Mrs. Jemima E. Curtis in 1891. The next year five societies reported: Tompkins, Spring Arbor, Blackman and West Leoni, Pittsford, and Romulus. They had raised $136 and had four quilts on hand. There were 143 active members and nine honorary members enrolled. In 1893 West Sumpter of Wayne County reported. In 1895 there were eleven reports including six societies



ANNUAL CONFERENCE GROUP AT THE WESLEYA

KEY TO ANNUAL CO

First Row, left to right: (1) Rev. C. L. Preston, Grand Rapids; (2) Rev. W. Richards; (5) Rev. Joel Martin (President), Hillsdale; (6) Rev. C. G. Fer M. J. Badder (Secretary), Allegan; (10) Rev. W. H. Ross, Rives Junctic (13) Rev. H. D. Cheney, Hastings; (14) Rev. Isaiah Martin, Allendale; (1 M. J. Bonney, South Monterey; (18) ————————; (19) Millie Decker, Ma

Second Row, left to right: (1) Clifford Decker, Martinsville; (2) ———— ville; (6) Mrs. Emily Beach, Chapel; (7) Mrs. Eliza Richards; (8) Mrs. Et

Back Row (those identified) *left to right:* (1) T. P. Smith, Rives Junction; (Conner, Jackson; (7) John H. Schumacher, Saugatuck; (16) Mrs. Ann Coo (24) Charles Cook, Meridian; (30) Oliver Hopson, Shiawassee; (34) R



THODIST CHURCH, ROMULUS, MICHIGAN — 1890

NCE GROUP OF 1890

reston, Waldron; (3) Rev. H. A. Decker (Pastor), Martinsville; Rev. D. A. gatuck; (7) Rev. H. A. Day, Brighton; (8) Rev. G. W. Townsend; (9) Rev. 1) Rev. J. L. Bush (Treasurer), Williamston; (12) Rev. J. H. Canfield; . L. O. Bonney, South Monterey; (16) Lettie Decker, Martinsville; (17) Mrs. ille; (20) Rev. E. T. Gray; Chapel.

) ————————; (4) Mrs. Jane A. Hubbard; (5) Mrs. Emma Decker, Martins- ay, Chapel.

v. C. F. Smith, Orange; (4) Rev. J. R. McLean, Lambertville; (5) William idian; (18) Rev. J. A. Cairns, Augusta; (21) Rev. A. A. Alverson, Waldron; C. McClanathan, Owosso.

and seven ladies' aids. They had raised in cash and goods $236.93 and sent in eight quilts.

At the close of the first decade the societies numbered fifteen with an active membership of 162 and 62 honorary members. Their receipts for that year totaled $390.91. The quarter of a century mark, 1915, found twenty-five societies enrolled with a total membership of 787. Of these 614 were active. The receipts for the year reached a total of $1,435.23. Our last report of 1939 enrolls thirty-two societies with 774 active members and 189 honorary members making a total of 963. The total receipts for the year were $5,361.70.

With the passing years we find a steady increase in the membership and receipts up to and including the year of 1927. This was the banner year for our local societies. The receipts reached an all time high of $6,659.55 and the membership rolled up to 843 active members and 213 honorary members, a total of 1,056.

In the years of depression that followed there was a decline both in membership and funds, but thank God, we are on the upward stretch, and this year finds us with a membership the third from the highest during our history. There have been seven years when the receipts from local societies have totaled more than they did this year, 1939. The last three years, however, have been the best financially since 1930.

The records for the forty-nine years of our history show that the local societies alone have raised in cash and goods a grand total of $120,338.82. Of this amount $68,332.95 passed from the locals through

the hands of the conference society treasurer and on to the different arms of the work.

The outlook for the future is good and, like David of old, our hearts are encouraged in the Lord. We now have a local society for every church in the conference, which makes us in this respect one hundred per cent organized.

As we entered upon our work for this anniversary year, we were exhorted as local societies to listen to the admonition of the Word as found in the sixth chapter of Ephesians, "Praying always with all prayer and supplication in the Spirit." Prayer is the most essential piece of the Christian armor. Prayer is a dynamic force. It is indeed the secret of any victorious ministry and is the source of all our power. So the most important factor in the work of our societies is the prayer of somebody who will not let go except as God shall bless.

Let us thank God for what has been accomplished in the past and unitedly petition the throne of grace that His Spirit may be mightily outpoured and never cease to control every phase of our missionary work as we look toward the future and seek to carry on if Jesus tarries.

"Depend on Him; thou canst not fail;
Make all thy wants and wishes known;
Fear not, His merits must prevail;
Ask but in faith, it shall be done."

Young Missionary Workers' Band

At our conference of 1905 a committee of two consisting of Mrs. Mary P. Manwell and Mrs. Clara B. Leisenring was appointed to draft a plan of organization for the Young Missionary Workers' Bands of

Michigan. This action was ratified in advance and the committee was authorized to enroll and organize bands already in existence and also new ones during the year. The constitution was written by Mrs. Manwell and Rives Junction had the distinction of being the first organized band with a constitution.

In 1907 a resolution was passed that each local society elect a superintendent of the Y. M. W. B. and urge in their respective churches the organization of their young people and children into such a society. This was the beginning of a forward movement in the bands of the Michigan Conference.

The report of the Y. M. W. B. for the conference year of 1938-1939 shows twenty-five bands operating under the leadership of Mrs. Nellie Friess, our conference superintendent. There was a paid up membership roll of 899. The total amount raised for the conference year was $2,123.50 and was divided as follows: Dues—$473.87; offerings—$568.94; special support—$339.66; home missions—$312.76; education —$428.27. Since the above report new bands have been organized at Hastings and Union City. These have been added to the list.

While Mrs. Mina Danner Shannon was superintendent of the bands a banner was offered as an encouragement to the young people and a goal toward which to work. For a number of years this banner has been awarded at conference time to the band raising the largest amount per member, provided that the band was one hundred percent efficient and had an increase in membership. The Diamond Springs band carried off the honors for 1939.

From the Y. M. W. B. *Year Books* put out for the fiscal year by our general superintendent, Mrs. Mary L. Clark, we find that the banner year in finance for the Michigan bands was in 1927, the twenty-fifth anniversary of the founding of the Y. M. W. B. The amount raised was $2,119.91. There have been three other years in the history of the bands when the amount raised exceeded the $2,000.00 mark. In 1928 it was $2,007.12, in 1938 it reached $2,086.06, and the total for 1939 was $2,072.22. Since the beginning of the work of the Y. M. W. B. in 1902 down to the closing of the books for 1939 the Michigan bands have raised a grand total of $37,369.38. The high peak in membership came in 1929 when we enrolled 989.

The bands together with the local societies serve to arouse and give direction to a missionary spirit among our people, and give opportunity for a systematic effort to raise money for the support of the gospel.

Thus, these organizations have aided in carrying on the missionary work of our churches under the direction of the conference society for half a century. Eternity alone will reveal what has been accomplished through these channels.

LOCAL SOCIETIES
1890 - 1940

	Counties	Organization
*Rives Junction (Tompkins)	Jackson	1890
West Leoni	Jackson	1890
*Pittsford	Hillsdale	1890
E. Spring Arbor	Jackson	1892
*Bird Lake	Hillsdale	1893–1903
West Sumpter	Wayne	1893

	Counties	Organization
Martinsville	Wayne	1894
Minard	Jackson	1895–1928
Sandstone	Jackson	1896
Dunningville	Allegan	1896
*Diamond Springs	Allegan	1896
*South Salem	Allegan	1897–1913–1935
*Holland	Ottawa	1897
*Romulus	Wayne	1897–1909
Deland (united with N. Whiteford 1921)	Monroe	1897
*North Whiteford	Monroe	1898–1915–1921
Spring Lake	Ottawa	1898
*Waldron	Hillsdale	1899–1905
*West Berlin	Ionia	1899
*Brighton	Livingston	1900
Gibson (Laketown)	Allegan	1901
Saugatuck	Allegan	1901
*Allegan	Allegan	1901
*West Locke	Ingham	1901
*East Wright	Hillsdale	1901
*East Odessa	Ionia	1901
North Sebewa	Ionia	1902
*New Haven	Shiawassee	1902
Hazelton	Shiawassee	1903
*Clarksville	Ionia	1903
*North Irving	Barry	1903–1925–1934
Pleasant Valley	Livingston	1904
Liberty Corners	Monroe	1904
East Berlin	Ionia	1904
*Coldwater	Branch	1906
*Hastings	Barry	1906–1918
Bauer (united with Allendale 1924)	Ottawa	1907
*Allendale	Ottawa	1907
*Tallmadge	Ottawa	1907
*Grand Rapids	Kent	1907–1915
*Walker	Kent	1907
Ada	Kent	1912

	Counties	Organization
Gun Lake	Allegan	1912
*South Locke	Ingham	1912
*Lansing	Ingham	1912
*Hickory Corners	Barry	1913
Meridian	Ingham	1914
*Eaton Rapids	Eaton	1920–1931
*Jackson	Jackson	1922–1934
*North Parma	Jackson	1922
*Owosso	Shiawassee	1923
Lansing Community Church	Ingham	1929
*Union City	Branch	1936
*Dearbornshire	Wayne	1939
*Hudson	Lenawee	1940

* List of Local Societies 1940.

YOUNG MISSIONARY WORKERS' BANDS
1940

Allegan
Allendale
Brighton
Clarksville
Coldwater
Diamond Springs
East Odessa
East Wright
Eaton Rapids
Grand Rapids
Hastings
Hickory Corners
Holland
Jackson
Lansing
New Haven
North Irving
North Parma
North Whiteford
Owosso
Pittsford
Rives Junction
Romulus
Union City
South Locke
West Berlin
Gibson-Gray

EVENTS OF THE YEARS

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

"Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." — Colossians 3:23-24.

Chapter III

EVENTS OF THE YEARS

Our pioneer women were always on the lookout for opportunities to lend a helping hand. From the very beginning our conference workers on mission charges received assistance and when the calls began to come in from our new mission in Africa, their hearts were stirred to action. In those days money was scarce, and it meant real sacrifice to labor and give for the church.

Outstanding in her devotion and interest in the missionary work of the church was Mrs. Jane A. Hubbard. She attended the conference of 1890 and was one of the charter members. Two years later when the foreign work was added, she presented the conference society with a gift of $250 for our work in Africa, but she did not wish her name to be made known at that time.

From Clark's *history* we learn of some difficulties that confronted our first missionaries. We quote: "The first work was the erection of mission buildings; but as this could not be done by the missionaries in that hot and unhealthful climate, Commander Abduli was given a contract for building a native house for the white people. As soon as arrangements had been made for the erection of the house Mr. Johnson went to Freetown for money and building supplies, leaving Brother Omerod and Brother Wright to oversee the work.

These were dark days. He expected to find money on hand with which to proceed with the building but was disappointed. After a vain effort to secure sufficient funds to return to the mission by selling off the mission furniture he was obliged to cable for funds and then received only two hundred and fifty dollars."



PIONEER WOMEN
MRS. LAURA S. HAVILAND (*left*)
MRS. JANE A. HUBBARD (*right*)

This incident occurred in 1892, and we have been told that the money cabled was that given by our Sister Hubbard. God can and does work at both ends of the line.

Following the death of our Sister in 1900, a memorial was adopted by the society which gives the character of her work and the esteem in which she was held.

Memorial

"We, the members of the W. H. & F. M. Society of the Michigan Conference, do hereby express our grief as we recall the loss we have sustained in the death of our beloved sister, Jane A. Hubbard, who departed this life April 14, 1900, and thus passed from labor to reward.

She has been a member of the Wesleyan Methodist Church since its origin and faithfully and consistently showed forth in her daily life the spirit of the blessed Master. She was one of the charter members of this society and was always actively engaged in the work.

In the homes of many of our pastors may be found tokens of her love and labor. She gave and gathered many dollars for the missionary cause and we can truly say, 'She hath done what she could.' "

Mrs. Jane A. Hubbard was closely associated with Mrs. Laura S. Haviland in the early years of her work. The latter's picture is at the left and her life work is recorded in a book written by herself and is entitled "A Woman's Life Work." This book is in the hands of several of our older members.

Quilts

In those early years the local societies sent up a number of quilts each year. In 1894 there was a donation of twelve quilts from ladies' aid societies valued at $25. Some of these quilts were sold and

the money placed in the treasury while some were given out to needy home workers. For a number of years each minister's bride was presented with a quilt and in later years, for a time, each received five dollars in cash.

In 1895 Romulus and Martinsville sent in a name quilt with a request that it be sent to our mission in Africa. Later a silk quilt was presented to the conference society by Mary Cartledge of the Barry circuit. It was turned over to the conference mission board to be disposed of and the proceeds from it, not exceeding $50, were to be placed in the foreign missionary fund.

In 1898 a quilt consisting of 189 blocks containing quotations of Scripture with references, hymns or parts thereof, and a prayer of the maker, all worked with red sewing cotton, was placed in the hands of the conference society for disposal, and the proceeds were to be used in the interests of home and foreign missions and the Bible training class at Houghton Seminary. Fred T. Hyne of Brighton, Michigan, bought the quilt for ten dollars. An offering of ten dollars was taken and added to it and the money turned over to the agent, Rev. A. W. Hall. The maker, Mrs. Mary Wagoner of Clarksville, Michigan, was one of the Lord's faithful servants, poor in this world's goods but rich in the things of God.

African Children

At the conference held at the New Haven church on the Shiawassee charge in 1895 the delegates from Tompkins society reported their desire to adopt an African boy and give him the name of Thomas P. Smith in memory of T. P. Smith of Rives Junction,

deceased. They pledged $20 a year for five years to educate the boy. Alabat, the one chosen, was twelve years of age.



MASUMBO SCHOOL GIRLS IN AFRICA
Elvira Pennock is the second girl in the second row, in the dark dress

The conference society also voted to educate a girl in the mission school for a period of five years. Danibilai, a girl of eight years, was chosen and given the name of Elvira Pennock. This act met with the approval of Mrs. Pennock who pledged five dollars a year toward the girl's support and later increased it to ten. These two African children received baptism at the hands of Rev. G. H. Clark on March 7, 1896.



BACKUS MANWELL

Later the young people of the Pittsford church supported an African boy. They gave him the name of Backus Manwell in honor of Azel Backus and Rev. S. A. Manwell. Mr. Backus was a prominent member of the church and the Rev. Mr. Manwell was the pastor at that time.

Danner-Ayers-Ovenshire Memorial

At the conference session of 1902 following the death of Rev. John F. Danner in Africa, Mrs. Manwell reported on the proposition of a Danner Memorial Fund. The report was adopted and the first money placed in the fund was a gift of three dollars from William Taylor. By request the life membership dues paid by A. P. Lawrence of Hickory Corners were added to the fund also.

The president, Mrs. Jennie Ayers, after consulting with Rev. G. H. Clark, a missionary who was present at the conference, advised that the society use the memorial fund to support a native worker in Africa. This met with the approval of the women, and Pa Bokari was chosen. The length of time was to be indefinite and the amount to be paid annually was $75. The Rev. Mr. Clark brought the address at the public meeting and an appeal was made for this fund. The response was nearly $400 in cash and pledges.

Mrs. Vina Merrill proposed making a suit of clothes for Pa Bokari's little child and Mrs. Florence B. Wheeler offered to make a Sunday suit for Pa Bokari if the society would furnish the material. White duck was purchased at a cost of $1.50. In due time a letter of thanks was received from him expressing his gratitude for the gift.

Clark's *history* gives the following interesting account of Pa Bokari's early life:

"A woman in the Limba country carefully spread her rice, just harvested, on mats to dry for hulling. Duties called her away, and she left her little son to guard the rice from thieves and birds.



Pa Bokari

"While he faithfully discharged his task, slave traders passed that way. Finding no observer near and being pleased with the countenance of the child, they snatched him and sped away, away into the interior, where they sold him into slavery. Years passed by and a cousin, Dennis Kinney, who traveled extensively, by the aid of Divine Providence discovered his stolen relative and took him to Freetown where he was granted his freedom by the government.

"The young man entered the mission, was converted, and soon afterward felt that he should go back to his master and pay him for his ransom. Dennis argued the folly of such a course, but to deliver his own conscience and stand uncondemned before God, he felt that he must do this. No one had ever known such a stand to be taken and the slave owner at first feared to accept the money. This honest attitude greatly impressed the people. The young man has become banker for his friends far and near. If anyone has money and wishes to deposit it in safe keeping, he carries it to Pa Bokari, for the little slave boy was none other than he whose name has become almost as familiar to us as the name of our mission. Brave, honest, faithful Pa Bokari! It was he who held Brother Danner in his dying hours and laid him to rest. It was he who has ever stood faithfully by in hours of darkest trial. God bless Pa Bokari, keep him from falling, and use him as a beacon light to his own tribe, the Limbas."

Later the Ayers and Ovenshire memorial funds were established and a sum of $75 a year was paid

in to the foreign work for each of the three up to, and including, the year 1913.

The Danner-Ayers-Ovenshire memorial for 1914 was the payment of $300 as a salary for Dr. Ruby Helen Paine, medical missionary on the African field. In 1915 a sum of $175 was invested in a room in the new dispensary in Africa at Kamabai for the above memorial and a bronze plate placed in the ward as a permanent memorial to "our three Johns" who lie beneath the palms of Africa.

We wrote to the field for information concerning the three who had been supported in the early years of our mission—Alabat, Elvira, and Pa Bokari—and from the letter received from Mrs. Zola Birch we quote the following: "I wish you could have been with us this morning as we made our round of calls. Fortunately the people were fairly close together and a trip of thirty miles reached the three of them.

We went first to see the one-time school boy. He lives on a little farm one mile west of Makeni. We met him, his wife, and three of his five children. He had a bad ulcer on his leg and told us of having been very sick for the last eight or nine years, but he was thanking God that his health was better. He said that he hadn't been doing much reading and that he had no Bible. We plan to see that he gets a Bible. He seemed pleased to know that someone was interested and had inquired about him.

We drove from there about a mile north to Mabanta, the town of the paramount chief of the Temmes, P. C. Massiah. We drove to the house where Elvira lived. She is a pleasant faced middle-aged woman, a sister to Alabat. Elvira seemed pleased to

recall her days at the mission, and we had a nice little visit with her. She is married and has two children. While we were talking there was a crowd of women near, and when we asked her if she still prayed, they urged her to answer in the affirmative. She said, 'No, I won't lie. I have quit praying, and it would be worse to tell a lie about it than to say I don't pray.' After a friendly talk with her, we urged her to pray again. She seemed genuinely glad for our call, and we were impressed with the comparative cleanliness of the town, and the bright, intelligent, well-fed looking people that we met there.

Coming back through Makeni, we met Bimba Bangura, the pastor from Kunso, and taking him with us, we went to find Pa Bokari. We went to the old mission house, and sitting out on the north side of it in the shade of a spreading "Bobby-Water" tree that is higher than the two-story 39-year-old house, we visited with Pa Bokari while some six or eight people listened in.

He is a nice looking, kindly faced man, perhaps 70 or 75 years old. He knew all the missionaries that were at Kunso, and talked much about the coming of our first missionary, Pa Johnson. In talking with him, I gathered that he was the faithful, dependable helper and middle man for the mission during his years of service at Kunso. The mission at Kunso was closed to white missionaries in 1918.

He told us today of a long period of sickness, but he was thanking God for his life. His eyes were bright and except for his little white beard and graying hair, he doesn't look old. He seemed pleased as he talked of his years at the mission. He said that

he still prays and that all the time the church has been building there, the Sunday services have been held on his verandah. When he prepares his farm for planting he does not make the sacrifices such as his people make and he has renounced the heathen practices that his tribesmen indulge in, thus telling us that he trusts God."

I asked for a message from Pa Bokari and through his pastor, Bimba Bangura, he sends the following letter:

Kunso, West Africa
November 5, 1939.

Dear Friends:

I am hereby writing you this letter. I hope you are well. I heard what you said of asking me if I am here, and you want to know about my life and also wanted to know about the first missionaries. I am glad you do not forget about me, and I do not forget about you. Only I do not have chance of writing you, but as you first send greetings to me I am glad. One thing I have to thank the first missionaries is they have showed me the way of Christianity and I still have a hope that the Lord will help me. They help me, and I did help them also.

Pa Johnson was the one who took me in the work. He met me on the farm and asked my people if he could have me to work for him. My people did not deny. They agreed, and so Pa Johnson took me. He used to send me to Freetown to go after the loads. He made me to be headman to the load carriers. We always spend some days to go to Freetown and back. During that time there were no railways except we have to walk. When we will be from Freetown they have to count all of the loads if one got lost they have to ask me. But thank the Lord, I did not lost no load that time. The missionaries so believe me that they even give me some money to buy rice and some of the other vegetables. They will give me the money which will be enough for a whole week that will just be for buying things. When the week got ended they have to call me and count all the things I bought and also the money which will be left. If

the money got finish, they give me some to go ahead in buying the things.

I used to take stones and used them as figures in counting and buying the rice. Mrs. Boardman used to go and look me when I was buying the rice if she saw me counting the stones she ask me why I am counting the stones. I told her that I used them for counting the money. When it got later, Mrs. Boardman began to show me to count in English and she started to show me the figures. When I finish to know the figures, that makes me to stop using the stones. They got believing me that they let me feed the boys and some of the workers. I left the mission by the time of Pa Ovenshire, but even when I left the mission they always call me to watch the house. When Pa Clark went home, they left me to watch the mission house. I kept watching it for five months.

Since when I left the mission, I am still in Kunso town. The reason was I am sick. It takes three years I was not in Kunso town I went out to see who will doctor me. Even when I was not there but I still worship the Lord and I have faith in him. I am not under the mission again but I still kept the faith and I am better now. I greet you all.

Your friend,

Pa Bokari.

Other children and native workers have been supported by different individuals and groups since the early days of the mission. It would be interesting to have the history of each. Not all may continue faithful. They do not in our own land but the Word exhorts us thus: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Ecclesiastes 11:6).

Membership Fund

Rev. W. H. Kennedy was present and brought an encouraging report to the conference society in 1897,

He suggested the creating of a fund to assist in paying membership dues for those unable but worthy. Such a fund was created and served well for many years. It was discontinued only recently.

Book Fund

The same year Mrs. Manwell presented the need of having a fund to assist in purchasing books for needy and worthy ones studying for the ministry. The matter was left with the executive board and they voted to purchase a complete set of books and to authorize the committee on itineracy and orders to call upon them for help for a sum not exceeding five dollars per year. The complete set cost $20.46.

Other Incidents

The missionary secretary, Rev. W. H. Kennedy, kept the interests of the foreign work before the society and in 1894 an appropriation of $25 was voted for this work. When the Sunday morning offering at conference was added, the amount totaled $41.25. Soon money began coming in from the local societies and our people caught the vision of giving larger contributions to the foreign work.

Other gifts were made as the need arose. A pledge was given in 1900 to furnish two beds for the Limba mission and was met during the year. At the next session of conference cash and goods had been received from societies and individuals and forwarded to the mission, valued at not less than $50. An organ, a sewing machine, and a set of bed springs for Rev. and Mrs. J. F. Danner were among the articles sent to the field.

Public Meeting

In 1901 the conference gave the evening of September 6 to the women for their first public meeting. A program was hastily arranged and carried out. After the devotionals the secretary read a report of the society. A letter of greeting from our foreign missionary, Mrs. Mina Danner, was read and listened to with rapt attention. A song was sung by Miss Mae Badder and also one by Mrs. Florence B. Wheeler. In behalf of the society Rev. A. W. Hall made an appeal in the interests of the proposed new mission house in the Limba country in Africa. Cash and subscriptions taken for the same amounted to $312.

Gifts

In 1912 the conference society was the recipient of a gift from Rev. A. W. Hall. He presented them with a missionary map of the world. A picture of the annual conference gathering held at Romulus, Michigan, in 1890, came into the hands of the society through the kindness of Mrs. Ettie Gray.

It was with a keen interest that the Michigan women helped to outfit their own missionaries and also Dr. Ruby Helen Paine when they were preparing to leave for the mission field. When Dr. Helen S. Barnard was in training, she was presented with a fine microscope.

At the time of the seventy-fifth or diamond anniversary of the Michigan Conference a little surprise gift of $75 was placed in their hands for the superannuated ministers' endowment fund. It has always been a pleasure to make a substantial contribution to the conference on any building program or under-

taking for the advancement of the work. On certain occasions a few of our officials, who have rendered long years of faithful service have been remembered with love-offerings.

The treasurer's work is no light task, nor is it remunerative. During the thirty-four years that Mrs. Mary P. Manwell served in this capacity she was the recipient at one time of ten dollars, at another of a couch, and when she and her husband retired from the ministry on account of his health, $49.50 was given her as a token of appreciation from the local societies for a rug for "Church Home Place" at Brighton, Michigan, where they were to reside. The Michigan societies furnished the room at Marion College, Marion, Indiana, that Mrs. Manwell occupied when she went there in 1920 to serve as dean of women. The amount invested was $100.

Mrs. Rena Bugbee received a purse of $25 for a desk at the close of her seventh year of service as treasurer. The conference society had a part in the gift of a portable Corona typewriter presented to their president, Mrs. Mabel Perrine, in 1919 by the conference. This year (1939) she was the recipient of a purse of $29 from the local societies together with a lovely album containing pictures of our local societies, pastor's families, churches and parsonages.

As a special feature for our Jubilee Year we are presenting a love-offering to the African mission field. The money was raised in response to an appeal to assist them in carrying out their fiftieth anniversary program of evangelism and taking the gospel into the Susu country. This is known as our Jubilee

Offering and as we go to press it has reached the amount of $386.66.

In a number of instances in the past we have had the privilege of helping on worthy appeals outside our borders. A substantial gift in cash was sent to Dr. Ruby H. Paine in 1919 to reimburse her for extra expense at the dispensary in Africa. The gift was suggested by Rev. T. P. Baker, missionary secretary at that time. He stated that because of an epidemic of influenza distressing conditions had prevailed there and that our sister was worthy of this consideration. The records show also that in 1922 Dr. Paine received $200 toward the expenses of a course in tropical diseases.

In 1919 the society contributed $100 toward the Liberty Drive, which was launched to wipe out the mortgage against the publishing house at Syracuse, New York. In the fall of 1922 over $80 was given to help outfit the Birch twins when their parents returned to Africa. In 1935 the conference society sent $90.50 toward the rebuilding of the parsonage at Tuckaseigee, North Carolina. The local societies gave $40.50 of this amount. Recently $52 was given to help make possible an automobile for these mountain workers. When the call came in 1936 to lift the mortgage on Hephzibah Orphanage at Macon, Georgia, our societies responded with a gift of $52.

The years have passed and the records have been written. They have brought with them the rich fellowship of God's people and opportunities for

service. No matter how small the task may have been, we are encouraged with this exhortation, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Corinthians 15:58).

FINANCES

"I looked upon the sea and lo! it was dead,
Although by Hermon's snows and Jordan fed.
How came a fate so dire? The tale's soon told:
All that it got it kept and fast did hold;
All tributary streams found there their grave
Because the sea received and nothing gave.
O sea that's dead, help me to know and feel
That selfish grasp and greed my doom will seal.
And Father, help me, myself, my best to give,
That I may others bless, and like Thee, live."

— *Selected.*

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also." — Matthew 6:20-21.

Chapter IV

FINANCES

Investment of Means

Soon after the organization of the conference society, Brother T. P. Smith of Rives Junction tossed fifty cents to one of the women with the remark that a missionary society couldn't function without money. This was the beginning of funds for the treasury.

The first constitution provided for a conference membership roll. The dues were fixed at fifty cents for both active and honorary members. This has been a substantial aid in helping to carry on our work. These dues have rounded up a total of $1,702.35 for the years from 1900 to 1939.

With the introduction of the Life Membership Roll in 1897 a new means of income was afforded us. The payment of $25 into the treasury entitled the donor to membership on this roll.

It was decided that Mrs. Jane A. Hubbard's name should head this roll, and she chose the names of eight ministers' wives who received life membership certificates in acknowledgment of the $250 she had given the society in 1892. The names were: Mrs. Sarah J. Alverson, Mrs. Ettie Gray, Mrs. Helen M. Badder, Mrs. Sarah E. Day, Mrs. Alice E. Day, Mrs. Anna Beamish, Mrs. Martha R. Cheney, and Mrs. Margaret Young.

The society voted in 1902 that Mrs. Mina Danner's name should be entered upon this life roll because of the fact that she had given more than they all. Since then the names of all of our missionaries and those of a few others have been added to this Roll by action of the society. During the years a total of forty-one names have been entered upon the Life Membership Roll and twenty-three of these have been transferred to the Roll of Honored Dead.

In later years by action of the General Conference society we have received twenty-five cents per member of the dues from the local societies. These together with the conference dues have enabled us to pay our small overhead and the bulk of this money is used to increase and equalize our conference budgets. Thus, the most of our dues are turned into the missionary channels of the church and have proved to be a real asset in the appropriation of our funds.

As early as 1894 Rev. W. H. Kennedy gave out missionary cards to be distributed and used on our various fields of labor. These brought in good returns for a time. During the years there were individual gifts, income from quilts, special gifts for the support of children and native workers and offerings taken to meet special needs as they arose.

The Danner-Ayers-Ovenshire Memorial made its appeal to our people and the public meeting held annually at conference brought in hundreds of dollars. The banner offering came in 1927 when the response in cash and pledges was over $1,600. Since the adoption of the budget more money comes from the charges and less through this channel.

Other sources of income have been through the work of the organizer, room rent from the dormitories and our annual missionary conventions. The local societies and Sunday Schools have made their regular contributions and until the year 1932 the band money went through the hands of the conference society treasurer.

In 1934 the conference voted that the entire responsibility of raising the missionary budgets should devolve upon the missionary societies and bands. We have endeavored to train our people to send all monies through our conference treasurers so that proper credit can be given and a complete record kept. Our conference society and band treasurers balance their books the first of every month and the money is forwarded through the proper channels.

It is through our budgets that our regular established work is carried on and our regular workers supported. It has been a delight to labor for full and overflowing budgets. The overflow means a reaching out into new fields. The foreign budget is generally overpaid. There are several agencies working in its interest and our constituency responds readily to the appeals.

For years the home budget was in arrears, but it has shown a remarkable gain in the last two quadrenniums. After the General Conference of 1935 six hundred thank offering boxes were put out and the home work stressed. The effort has brought results.

For a number of years the home budget stood at $1.50 per member, an amount fixed by the General Conference. Thirty per cent of this was to be forwarded for general home work and seventy per cent

retained in each conference for missionary work. At the General Conference of 1931 the plan was changed. The Hephzibah Orphanage was taken over by the Connection and the home budget set at seventy-five cents per member: fifty cents for general home work and twenty-five cents for the orphanage. At the following session of the Michigan Conference it was voted to leave our budget at $1.50, in order to satisfy the askings of the General Conference and to allow seventy-five cents for conference missionary work, all money received to be divided pro rata.

For the last three conference years our missionary budgets have gone over the top. The overflow during that period for foreign missions amounted to $1,272.58 and for home missions, $246.30. The societies and bands together are asked to raise one half of the educational budget. This was a little more than paid in 1939. The bands raised $428.27 of this amount.

In summing up the finances of the conference society, we find that a grand total of $141,328.21 has poured through its treasury. Of this amount $68,332.95 came from the local societies, $19,844.17 from the Sunday Schools, and $22,851.24 from the bands. The individual offerings were $12,571.78, the dues amounted to $1,702.35, and $16,025.72 came from other sources as mentioned in this chapter. These material gifts have gone forth, backed by the prayers of our people that we might be witnesses unto Him, "Both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

SPECIAL PROJECTS

"Whatsoever thy hand findeth to do, do it with thy might." — Ecclesiastes 9:10.

Chapter V

SPECIAL PROJECTS

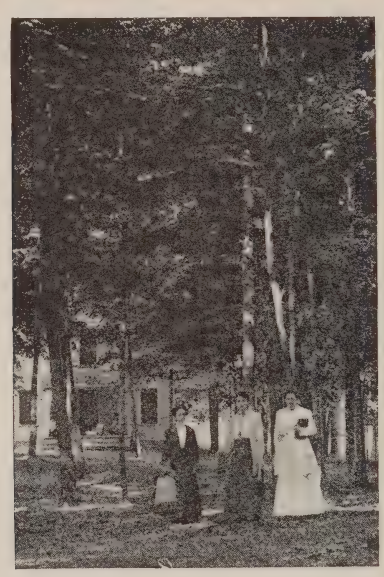
Investment of Means

The boarding hall, the first building on our camp ground at Hastings, Michigan, was erected in 1904. Two years later the beautiful auditorium became a reality and a dormitory was the next outstanding need.

At our gathering in 1905 our president, Mrs. Martha R. Cheney, suggested the selection of suitable lots and the erection of a dormitory. Mrs. Cheney was appointed as a committee to secure the lots. A committee was also appointed to consider the raising of funds for this project. The committee was composed of Mrs. Mary P. Manwell, Miss Hettie Sprau, and Mrs. Jemima Curtis.

The following year it was reported that suitable lots had been secured and that funds should be raised in the following manner: Each local society should be asked to pledge from their funds for this purpose and appoint two solicitors who should canvass their respective communities, and in November, 1906, hold a public missionary meeting, at which time the need of such a building be explained to the several congregations and subscriptions taken for the same; the organizer should be authorized to assist in this work wherever opportunity offered; any unprovided amounts should be the object presented at our public meeting at the conference of 1907.

At the conference of 1907 the plans were revised. It was voted that the organizer, Mrs. Mary P. Manwell, be requested to travel among the churches, holding missionary meetings, raising funds for the prosecution of our work, including funds and furnishings for the dormitory, and otherwise looking



DORMITORY (*in background*)
Miss Hazel Alverson
Mrs. Susan E. McCarty
Mrs. Mary P. Manwell

after the interests of the society, and that the compensation for the same be two dollars per day when actually employed in the work.

The lots were exchanged for more suitable ones. A new building committee was appointed consisting of Mrs. Martha R. Cheney, Mrs. Betsy Martin, Mrs.

Ettie Gray, and Mrs. Mary P. Manwell. The amount of money that had been raised for the dormitory fund at the close of the above conference was $224.87.

A splendid report was brought to the next conference by the organizer. We quote from that report: "It was with a sense of heavy responsibility that I began this year as your organizer. I confess to you now what I acknowledged to no one but the Father then, that when I reached home and sat down quietly to think of what you had asked me to do, I said, 'I can never do it.' But—I prayed, and into my heavy heart came a sweet sense of the sufficiency of grace, and I said, 'By God's help I can.' His promised help has wondrously been granted in the way He has gone before me and prepared the hearts of the people, giving them glad willingness to respond to my appeals." A summary of her report follows:

Miles traveled: By rail			986
By carriage			160
Letters and cards written			112
Societies visited			5
Societies organized			3
Y. M. W. B. organized			7
Addresses given			17
Public appeals for dormitory			20
Amount received for dormitory to August 5, 1908:			
Cash	$ 596.53		
Subscriptions	134.00		
Total		$	730.53
Expenses of work:			
Time employed	24½ days		
Time charged (13 days @ $1.50 per day)	$ 19.50		
Traveling expenses	20.67		
Total		$	40.17

Respectfully submitted,

MARY P. MANWELL, *Organizer.*

The dormitory was erected in 1908 at a cost of $912. The contractor, William H. Peck, received $323.90 of this for labor. The miscellaneous items, furnishings and insurance, added $151.77, making a grand total of $1,063.77. The local societies did much to help with furnishings aside from this. The dormitory was a two-story building and consisted of an audience room in front for the women's, young people's and children's meetings, and fifteen sleeping rooms. Later the audience room was remodeled into a rest room and two additional sleeping rooms.

In the resolutions of that year the society expressed its thanks to Mrs. Manwell for the faithful service given in soliciting funds and otherwise aiding in the work of erecting the dormitory. The women also expressed their hearty appreciation and thanks for the interest shown by William H. Peck, the contractor in charge of the dormitory, and their perfect satisfaction with the completed building.

The president appointed Mrs. Alice Badder as a committee to arrange the program for the dedicatory services to be held on Tuesday, August 18, 1908.

The first service to be held in the auditorium of the new building was on August 9, 1908. At that time a Y. M. W. B. of sixteen members was organized for the Hastings church. At the opening of conference the women met here for the first time in their eighteenth annual session. The building was re-roofed in 1934 by donated labor.

In later years the need for a larger audience room for the women's and young people's meetings became apparent, and at the conference gathering of 1923 a building committee was elected. Their report was

adopted in 1924 and after a precious season of prayer seeking the will of the Lord in the matter, it was voted to erect the new building for the next year and make a public appeal for the funds. Mrs. Alice Badder, Mrs. Mabel Perrine, and Mrs. Ada Coleman were to constitute the building committee. During the following year the building became a reality and consisted of what was then a spacious auditorium below and eight sleeping rooms above. The women assembled in the new building for their first meeting at the conference of 1925.

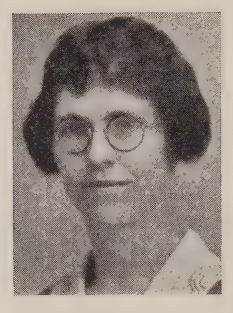
The dedicatory service occurred August 13, 1925. Mrs. Clara B. Leisenring offered prayer. The president, Mrs. Mabel Perrine, spoke of the need of the building, the plan for it, and the selection of a contractor in the person of Rev. C. S. Rennels. Mrs. Alice Badder gave the report of the contractor; Mrs. Mary P. Manwell reported on the finances and made an appeal for the balance of the funds. The need was fully met and the total cost of the building was approximately $1400.

The name Bethel Chapel was chosen and Genesis 28:18-22 read as an associate Scripture. Rev. D. T. Perrine, conference president, offered the dedicatory prayer and Bethel Chapel was formally opened.

Helen Barnard Fund

In 1919 Rev. T. P. Baker, missionary secretary, called to our attention the need for another medical student, and after prayerful consideration and much correspondence, Miss Helen S. Barnard was chosen. She entered the University of Michigan at Ann Arbor in the fall of 1921.

We became acquainted with Miss Barnard through Dr. Ruby Helen Paine while she was home from Africa on furlough. In recommending her to us Dr. Paine described her thus: "She was the honor student in her class at high school and so received a scholarship at the University of Vermont. By her own efforts she put herself through this college. One year she had the influenza and also an operation for appendicitis and still won a cash prize for scholarship. She is an earnest Christian and a good Wesleyan. She is a member of the little church over in



Dr. Helen S. Barnard

the Green Mountains of Vermont where Mrs. Anna Boardman Smith; Mrs. Miriam Sprague; their father, Rev. C. C. Churchill; and James and Edward Elliott were also members.

One of the things I so much admire about the girl is her fine spirit. After she finished college and had a very fine position, her mother became ill and she quit it all and went to the farm to care for her. She has always been so loving and thoughtful of those about her. While she has a few handicaps as to her

health, still, she is as good a risk as I was when I started to study medicine. Somehow, I think if you people pray for her as you did me, she will come out all right."

When Miss Barnard started her medical training, she turned away from a tempting offer. Her uncle was willing to finance her medical training if she would remain in this country to practice, but she steadfastly set herself to the task that she felt God had called her to.

Dr. Paine, while present at the conference of 1921, received a letter from Miss Barnard saying she had failed in her health examination. The women went to prayer to know the mind of God in the matter and He came in melting power. The society then voted to go forward in faith and support her as their medical student and trust God to heal and strengthen her.

After spending five years in careful preparation at the University of Michigan in Ann Arbor, she took her interne work in the Hackley Hospital at Muskegon, Michigan. She was recommended for Africa the fall she finished there, but again failed in her health examination. Later she underwent a minor operation and the difficulty was removed, but the door never opened for her to go to the field. This was a keen disappointment to all concerned and while we do not understand, we know that "all things work together for good to them that love the Lord," and when we cannot see, we trust.

Dr. Barnard has a fine practice in the city of Muskegon and is doing a good work there. In due time she paid back the $4,000 that was expended for her training. According to the terms of her contract she

was not legally bound to do so, for she had held herself in readiness to respond, yet she felt the moral obligation. Besides this she has made several gifts to the society. Her latest gift is the money to build one of the cabin cottages for our workers on the Hastings Camp Ground as a centenary memorial in 1940. It will be known as the Helen Barnard Memorial Cottage.

The money which Dr. Barnard paid back was raised by the good people of our conference and since it could not be used for the purpose for which it was given, it was voted that it should be used for special needs as they arose. From this fund Africa received $1000 for the Michigan Memorial Hospital and $500 for furnishings for the same. In response to an urgent appeal made in 1936 for funds to open up work in the Susu country, we turned over $1200 to the foreign missionary secretary, Rev. E. F. McCarty, with the understanding that it be held in trust and used for the building of a dispensary when the work was opened up.

India received $500 for the opening of an outstation at Devier; $300 was sent to Zion's Hill Mission in Kentucky to assist with their school building; and $50 was given to help rebuild a parsonage at Tuckaseigee, North Carolina, when the old one was destroyed by fire. A little of the fund has also been used in our expansion program on our camp ground at Hastings. Believing our readers will be interested we are giving a brief history of the hospital in Africa and of Devier in India.

MICHIGAN MEMORIAL HOSPITAL

The conference society became interested in the building of a hospital for our missionaries in Africa when they learned of the need of such a building through Rev. F. R. Birch while he was home on furlough in 1933. A blueprint was drawn by Mr. Birch. The cost was estimated at $1000 for the building and $500 for the furnishings of the same.

The money was offered and the plan submitted to the missionary council of Sierra Leone for their approval. They voted to accept the offer and it was



MICHIGAN MEMORIAL HOSPITAL

authorized by the executive board of the Connection. The building was completed in 1936.

From our missionaries' letters we glean the following: "It is a fine little hospital building of the nursing home type. It is equipped so that it will cover most any emergency for which it might want

to be used. The patients and nurse can live there independently, and that might be necessary in case of an infectious disease. It may also be used as a rest home or living quarters by the missionaries when not in use as a hospital.

It is beautifully located on a hill on the new compound at KaMakwie. Mrs. Alice Hampe McMillen chose the site and could not have done better. The scenery is gorgeous. The view, across the valley and into the hills on one side and off toward more hills and the beautiful sunset on the other, is most inspiring and restful.

The house faces the drive through the Compound. In front of the house there is an open terrace built of mud with a cement covering. It is so situated that it will get a breeze if there is any and makes a nice place for convalescents to sit in the evening. One-half of the double garage is reserved for persons coming to the hospital. The grounds have been graded and covered with a soil that will not grow weeds. Grass is prohibitive because of vermin that would hide in it. Shrubbery and vines beautify the place. A watchman sleeps at the house every night to insure the safety of the furnishings and equipment.

The hospital has two wards. One of these has a splendid hospital bed in it. The other has two comfortable beds. There is a room with large screened windows that in an emergency can be used for an additional ward or for a living room for convalescents. It has a table, wicker and desk chairs, a hammock, and small side tables. The hall across the back has the bath in one end, a store room in the center and a small kitchenette where meals can be

provided for patients. A large cupboard separates the kitchenette and storeroom. The bath and kitchenette are supplied with water from a cement storage tank so that the water supply is pure.

The right hand corner room of the hospital is the largest. The other room opening on the veranda is a small bedroom. Just behind it is the other bedroom and back of that is the bath which can be entered through the bedroom or through the storeroom, which is accessible from the living room. The prevailing color for the furnishings of the living room is green, a cool restful color for the tropics.

In the large room set in cement is the lovely bronze plate sent out by the conference society. It bears the following inscription:

MICHIGAN MEMORIAL HOSPITAL
In appreciation of
DR. HELEN S. BARNARD

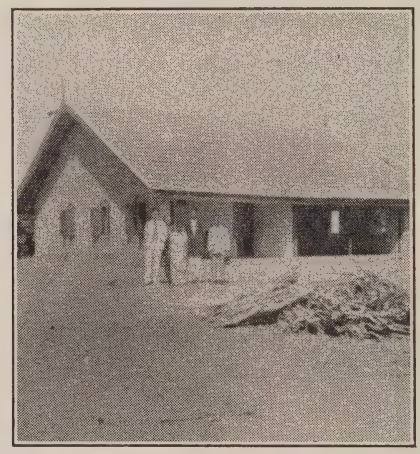
Our missionaries have extended their thanks to the Michigan Conference for giving them such a lovely place in case of sickness and to help them keep from getting sick often, by making it possible for them to run away from their work once in a while to rest and catch up strength, which is not possible to do at a busy mission station where they are responsible for the work and workers.

We trust that the building may indeed prove a blessing to those who serve on the field, and that they may be able to help many needy souls in that very needy land.

DEVIER

India received $500 from the Helen Barnard fund for the purpose of opening an out-station there, and today we have a most promising work among the Untouchables at Devier.

While God whispered to our hearts, He was working at the other end of the line in India. Our missionaries were brought in contact with the village of Devier, and upon investigation found that within a



Devier Chapel and Parsonage

radius of three and a half miles there were between 12,000 and 15,000 people. The work was opened with a street meeting. After much prayer an application was sent in to the government for one-half acre of land in the village of Devier. A tent meeting was held next with good results. On November 19, 1935, a grant was received from the Government for the

land and also a permit for building. Altogether three months were spent in the district and on January 15, 1936, the building, which consists of a church and parsonage, was dedicated to the Lord. The work accomplished was largely due to the untiring efforts of Rev. P. D. Doty, who was then on the field.

In 1939 one of our missionaries wrote of a forward move at this station. God had graciously answered prayer and two low caste men from Devier area asked baptism. Because they were men who formerly opposed the work, their change of heart was a surprise to all. Being convinced that they were really ready for baptism, both were permitted to thus openly confess Christ. Since the younger was a school teacher and the other a man of some means, both were influential among their caste people. They met with storms of persecution. Jagu, the teacher, was in danger of losing his position, and a scholarship for further training which had been granted him was withdrawn. Both men were threatened. Leaders called from Bombay argued with them. As many as fifty people at a time came in a body to plead with them, but they remained firm. Their families and several others were soon ready for baptism.

God has blessed this effort among the Untouchables. Let us follow the progress of the work at Devier through the pages of *The Wesleyan Missionary* and thank God that He enabled us to have a little part in carrying the Gospel to this needy people.

OUR MISSIONARIES

"Now then we are ambassadors for Christ . . . " — II Corinthians 5:20.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation."

— Isaiah 52:7.

Chapter VI

OUR MISSIONARIES

Investment of Life

In the early years of our African mission work, the call for service in that needy field came to two young hearts of the Michigan Conference, and they gladly responded.

John F. Danner, who was born in the state of Indiana, September 9, 1869, came with his parents to Allegan County, Michigan, in 1883. Under the labors of Rev. M. J. Badder he was soundly converted at the early age of twenty years and became a devout Christian. On September 9, 1891, he married Mina M. Badder and unitedly they served Christ and the Church of their choice.

Shortly after Brother Danner's conversion he was called into the gospel ministry and was ordained in the fall of 1896. After eight years of faithful service on the charges of Waldron, Cambria, Martinsville, and Orange, the door opened and they set sail for Africa. They arrived on the field January 13, 1901. One who knew him wrote, "With the zeal and energy characteristic of his whole life he entered upon his duties—building, caring for the temporal needs of the people, teaching, and preaching, without doubt working beyond his strength in that tropical climate. As a consequence the African fever found him an easy victim and one day, December 10, 1901, a chariot of heaven bore that noble spirit to the bosom of the



Our Missionaries

1. Rev. John F. Danner
2. Mrs. Mina Danner
3. Rev. John T. Ayers
4. Rev. John C. Ovenshire
5. Mrs. Ethel Ovenshire
6. Mrs. Hazel Banker
7. Miss Ione Driscal

Father. His precious dust was tenderly laid away by the hands of Pa Bokari where it awaits the morning of the first resurrection."

It is recorded that Brother Danner's testimony while on the field was that with darkness all about them and amid the grossness of sin and disease, disadvantages and deprivations, the light of heaven would break through and cause them to behold the mighty hand of God as He guided, protected and provided for them. In his messages to the homeland he spoke of many open doors and felt that God was opening up a large place for us as a church in that heathen land.

The services of Brother Danner as a missionary seemed to be cut short. We do not understand all the dealings of God with His children, but we can say with Paul, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

John T. Ayers

John T. Ayers, the son of Rev. and Mrs. Josiah Ayers, was born in Ottawa County, Michigan, January 28, 1879, and was converted at the age of seventeen. He entered Houghton Seminary, Houghton, New York, in 1897, and was graduated from the preparatory department in 1904. During school days he was active in Christian work. He taught a large class of boys in the Sunday School and did some supply teaching.

In the early days of his school life he became a volunteer for missionary work in Africa. On March 22, 1905, he was united in marriage to Elizabeth Wickersham of Wisconsin. She was a student at

Houghton and also a volunteer. Both were well fitted for the work they had chosen.

In the late fall of 1904 Brother Ayers was appointed as pastor at Romulus, Michigan, and served acceptably until June 1, 1905, when he resigned to take up the work in Africa. They reached the field in July and were stationed at Masumbo. They went forth with true Christian courage, but sickness and death entered the ranks on our mission field and their work was of short duration. After only two months Mrs. Ayers was compelled to return to the homeland on account of failing health while her brave husband continued at his post. But it was not for long. News reached the homeland that our brother had been stricken down with fever the day following Christmas and that on the last day of 1905 he had gone to his eternal reward. It was an hour of great sorrow, for others were afflicted, and for a time it seemed that the mission might be closed but brave hearts came to the rescue and the work moved on.

One has said, "In giving Brother Ayers to Africa the Lord of Heaven and earth evidenced how great is His love for the dark continent." On April 1, 1906, a baby boy came to comfort the heart of the bereaved wife. He was named John in honor of his departed father. Mrs. Ayers has served as librarian at Marion College, Marion, Indiana, for a number of years.

Rev. John C. and Ethel Ovenshire

John C. Ovenshire, born in Bellevue, Michigan, December 14, 1880, was the eldest child of Bert and Luna Ovenshire. At the age of eighteen he was converted and later God set his seal upon him for the gospel ministry.

Mr. Ovenshire was graduated from the Bellevue High School and finished his education at Taylor University. While there he became acquainted with, and later married, Ethel Bolles, whose life had been consecrated to God's service.

In September, 1908, Rev. S. A. Manwell, conference president, appointed Rev. and Mrs. J. C. Ovenshire to the Martinsville and Romulus work where they served for one year. They were ordained at the conference of 1909 and in obedience to God's command they sailed for Africa on the fourth day of November that same fall. They served their full term and were staying overtime when his summons came. He was superintendent of the mission at the time of his home going.

His sickness and death are briefly described by Rev. Birch I. Eddy: "One morning he left his home at Kunso and went to Masumbo to do some work where he was suddenly taken sick with pernicious malarial fever and lingered four days. During this time special prayer was offered for his healing, but the One who is all wise ordered otherwise. His sufferings were intense from the first, but throughout his sickness he was characterized by the same forbearance and patience which marked his whole life, and no word of complaint was ever heard from his lips. Once he called for prayer and the Spirit of the Lord came in a special way. On January 4, 1912, as his spirit took its flight, the glory of God filled his soul and beamed forth through his countenance until his face was beautiful to look upon. The natives showed their love for him by their faithfulness to him in his life and after his death. We felt as we looked upon

the empty and silent body that a true servant of God had been called home, 'God buries His workman, but He carries on His work.' The remains were carried to Kunso cemetery where he was tenderly laid beneath the palm trees of Africa with those who have gone on before. He gave his life for Africa's lost ones. Services were held at the grave by the writer, assisted by Sister May Lord. At the midnight hour he was laid away to await the call of God on the resurrection morn."

On March 4, 1912, Mrs. Ovenshire returned home somewhat broken in health. Later she served the church in deputation work and was organizer for several years. While on the field she was supported by the conference missionary society. She is married again and living near Marshall, Michigan. A little daughter who came to bless their home is now grown to young womanhood.

By permission we are using an article from the pen of the late Mary P. Manwell. It was written for Clark's *History of American Wesleyan Mission of Sierra Leone, West Africa,* as a tribute to our two Johns at that time. We are adapting it to the memory of all three which we are sure would meet with her approval.

"Sent From God"

"I am asked to write a tribute to the memory of the three Johns whom Michigan gave for Africa's redemption. What tribute can equal that couched in the familiar words we reverently place in this new setting and, with pardonable paraphrasing, aptly apply to each of these faithful and true witnesses? 'There was a man sent from God whose name was

John. The same went for a witness, to bear witness of the Light, that Africa through him might believe.'

'Sent from God!' Exalted messengers! Crowned with highest honor! In that one terse statement is found the end of all questioning.

Michigan thought she had need of these three, and she thought truly. He who is not needed in the home field will but mistake his calling if he venture to assume the responsibilities of the foreign work. What it cost Michigan Conference as a whole when efficient laborers are so lamentably few to yield these young men of promise and the queenly wife of each in obedience to the summons of the Lord; what it cost the local churches to release the pastors whose labors showed the especial favor of God, cannot be measured in words. But the will of the Lord was precious, and we bade them 'God-speed,' letting our prayers 'rise like a fountain for them day and night.'

The spirit of ministration was in their blood, proving their kinship with Him who 'came not to be ministered unto, but to minister, and to give His life a ransom for many.' Seeking not the easy places shaded from the fiery sun rays of adversity and toil but following cheerfully their blessed Lord out into the larger fields, shadeless and beset with thorns, content to be where He willed, since there only could they be conscious of His abiding companionship.

Theirs was that glorious obedience, born of love, which says not, 'I must,' but, 'I wish,' and does the divine will because, for very love of Him, it cannot do other; that obedience which glories in tribulation even, if that be the will of God. Like that John 'the greatest among them that are born of women,' yea,

like their gracious Master whom they served, 'they became obedient even unto death.' There, our frail hearts were staggered and became faint, and in the primal hour of our anguish we questioned, 'Why?' But out of the darkness into which the grief had plunged us came the voice saying, 'Sent from God!' and our hearts grew still, sobbed out their slow, 'Thy will be done,' and took up the petition, 'Teach us the lesson Thou wouldst have us learn from this, that for us the sacrifice prove not in vain.'

'Have you heard the tale of the Aloe plant,
Away in the sunny clime?
By humble growth of a hundred years,
It reaches its blooming time;
And then a wondrous bud at the crown
Bursts into a thousand flowers;
This floral queen, in its blooming seen,
Is the pride of the tropical bowers.
But the plant to the flower is a sacrifice,
For it blooms but once, and in blooming it dies.

Have you further heard of this Aloe plant
That grows in the sunny clime,
How every one of its thousand flowers,
As they fall in the blooming time,
Is an infant tree that fastens its roots
In the place where they fall to the ground,
And, as fast as they drop from the dying stem,
Grow lively and lovely around?
By dying, it liveth a thousand fold
In the young that spring from the death of the old.

* * * * * * *

Have you heard *this* tale, the best of them all,
The tale of the Holy and True?
He died — but His life in untold souls,
Springs up in the world anew.

His seed prevails and is filling the earth,
As the stars fill the sky above.
He taught us to yield up the love of life,
For the sake of the life of love.
His death is our life — His life is our gain,
The joy for the tear, the peace for the pain.

Now hear these tales, ye weary and worn,
Who for others do give up your all,
Our Saviour has told us the seed that would grow
Into earth's dark bosom must fall —
Must pass from the sight and die away
And then will the fruit appear.
The grain that seems lost in the earth below
Will return many fold in the ear.
By death comes life, by loss comes gain;
Heaven's joy for the tear—Heaven's peace for the pain.' "



KUNSO CEMETERY, SIERRA LEONE, WEST AFRICA
Graves of Missionaries: *Front Row* (left) — Rev. John Ovenshire
Middle Row (right) — Rev. John F. Danner
Back Row (right) — Rev. John T. Ayers

MRS. HAZEL RODGERS BANKER

Two young women, Hazel Rodgers and Ione Driscal, have heard the call and gone forth from our midst to bear the gospel message in a foreign land.

Hazel Rodgers was born and reared in the vicinity of Lake Odessa, Michigan. Here she received her high school education and was graduated with honors, being the valedictorian of her class. For six years she taught school near her home.

At the age of ten she was converted, joined the Wesleyan Methodist Church at East Odessa, now known as the Carr, and became active in church work. For several years she was organist and much interested in the missionary work, taking an active part in the Y. M. W. B. While teaching she felt unmistakably called to the mission field and in due time entered Houghton Seminary at Houghton, New York, to prepare herself for missionary work in India.

Miss Rodgers possessed the qualities of sincerity and faithfulness and was outstanding in her ability. While she entered heartily into the activities of school life, yet her chief interest was always in the spiritual welfare of the school. After spending three profitable years at Houghton, she set sail in September, 1922, for India, where she remained until the spring of 1930. She was supported by the Houghton Senior Y. M. W. B.

In the spring of 1924, Rev. Floyd Banker of the Champlain Conference arrived on the Indian mission field. During school days at Houghton, Cupid had done his work and soon after Brother Banker's arrival he was married to Miss Rodgers. To this

union were born three daughters: Alice Florine, Genevieve, and Helen Ione. While home on their first furlough, little Genevieve was severely burned and went to be with Jesus, July 20, 1930. Rev. and Mrs. Banker served a second term on the field extending from September 1931 to March 1938. Mrs. Banker's health being somewhat impaired, she took a much needed rest while at home and prepared herself physically to return to their work. Mr. Banker did extensive deputation work and on August 5, 1939, they again turned their faces toward the land of their adoption—India.

MISS IONE DRISCAL

Grand Rapids, Michigan, was the birthplace of Ione Driscal. It was here that she grew to young womanhood and was graduated from the public schools. She accepted Christ as her Saviour and at the early age of thirteen united with the Wesleyan Methodist Church of that city.

At the age of fifteen her general interest in missions became a definite call to "darkest Africa," and she never wavered in her decision. Houghton College was chosen as the best place to prepare for her life work.

During her college days she won the love and esteem of both the student body and members of the faculty. Though faithful to her school duties, she found time to develop spiritually and was faithful in the work of the Church, Sunday School, and Y. M. W. B. She was graduated at the age of twenty-one, receiving her diploma in Theology and her Bachelor of Arts degree. For a time she taught in the high schools of New York State.

After a period of waiting, the way opened and she sailed for Africa in August, 1933. The conference society presented her with a camping outfit for meals when itinerating and also with other useful gifts. She had accumulated her treasures and took with her a hope chest filled with articles suited to her work on the mission field. After faithful service she returned in 1936. The time in the homeland was filled first with deputation work and then with teaching at Houghton College. The last two years she served as dean of women there. The date of her second sailing was August 18, 1939, and she is now rendering efficient service on the field of her choice in Africa.

Rev. and Mrs. Frank R. Birch are at the present time spending their fifth term on the African Mission field. At their recent Conference in December, 1939, they were stationed at Kukuna in the Susu country, where new work is being opened up. He was formerly of the North Michigan Conference, but upon his return to the homeland in 1937 he became a member of the Michigan Conference and took the pastorate at Hickory Corners. Once more God put the pull for Africa upon his heart and on June 17, 1938, he again sailed for Sierra Leone and took up the superintendency of the work there. Mrs. Birch followed him in October of the same year. Before she sailed, the three children—Marion, Marilyn, and Larry—entered Westervelt Missionary Home, Summerland Heights, Batesburg, South Carolina. This is a home for missionaries' children and here they will continue their school work. This separation of parents and children meant sacrifice, but the testi-

mony was that God was giving rest of spirit, wonderfully sweet peace, and abundant grace for every day.

Mr. Birch was born at Solon, Michigan, August 23, 1893. He was converted at the age of seventeen. God called him as one of His own heralds, and he



REV. F. R. BIRCH AND FAMILY

went to Fairmount Bible School, Fairmount, Indiana, to fit himself for the task of the gospel ministry. It was here that he met Zola Dee Kinnison, who later became his wife.

Mrs. Birch was a Hoosier, having been born near Wolcottville, Indiana, September 30, 1892. Her education was received in this vicinity and it was here that she was established in her Christian experience and called to the Lord's work.

Rev. and Mrs. Birch graduated from the Bible School in 1918 and accepted the pastorate of the West

Eighth Street Wesleyan Methodist Church in Marion, Indiana. Here they labored faithfully until God led them to Africa, to which continent both of them felt divinely called.

They bade farewell to home and friends and sailed in February, 1919. It was during their first term in March, 1921, that the twins, Marion and Marilyn, were born at Freetown. About the middle of their second term Mrs. Birch and the children returned to the homeland. Shortly after their arrival a second son, Larry, was born. Early in January 1926 Mr. Birch was permitted to be reunited with his family.

During the twenty years of service rendered for Him God has graciously set His seal upon the work. As superintendent of the African mission field Mr. Birch has a great responsibility, but he has a great God through whom heathen barriers are being broken down and Christ's kingdom advanced.

Two of our young people have gone out to serve under other Boards: Miss Mildred Hubbel of Allendale, and Floyd Sullivan of Williamston. Miss Bessie Crocker of Pittsford, Michigan, gave two years of devoted service at Zion's Hill home mission station, which is located among the foothills of the Cumberland Mountains in Kentucky.

These workers went forth in answer to the divine call. Their lives were freely given to the cause of missions and poured out in love and sacrifice. It is through sacrifice that men are redeemed. "For God so loved the world, that he gave his only begotten Son" (John 3:16).

OUR GENERAL OFFICIALS

"O Thou who dost the vision send
And gives to each his task,
And with the task sufficient strength,
Show us Thy will, we ask;
Give us a conscience bold and good,
Give us a purpose true,
That it may be our highest joy,
Our Father's will to do. Amen."

"For we are laborers together with God . . . "
— I Corinthians 3:9.



Our General Officials

1. Mrs. Mary P. Manwell
2. Mrs. Mina Danner
3. Mrs. Clara Wilson
4. Rev. Mrs. Jennie Ayers
5. Mrs. Mabel Perrine
6. Mrs. Susan E. McCarty
7. Rev. E. F. McCarty

Chapter VII

OUR GENERAL OFFICIALS

From out the ranks of the Michigan Conference several have been chosen to serve in an official capacity in the organization of the General Woman's Home and Foreign Missionary Society. We count it a privilege that God has enabled us to make this contribution to the general missionary interests of our beloved church.

The thought of a General Conference W. H. & F. M. Society to head up the work of our missionary interests originated in the heart and mind of Rev. Mrs. Jennie Ayers. The plan was laid before Rev. Eber Teter, who was then the missionary secretary, and at the general conference of 1903 held in Grand Rapids, Michigan, such an organization was effected. Mrs. Ayers was elected to the office of organizer in 1911 and served the above organization for a time in that capacity.

Mrs. Mary P. Manwell became the first president of the general society and very efficiently filled that office for eight years. We are pleased to present to our readers a picture of Mrs. Manwell and her executive board of 1907-1911. Three of these are Michigan women and a fourth, Mrs. Elizabeth Ayers, was the wife of one of our missionaries.

Mrs. Mina Danner, one of our returned missionaries, was chosen vice-president at the time of the organization of the society and was also its first organizer.



MRS. MANWELL AND HER EXECUTIVE BOARD
1907—1911

First Row — Mrs. Anna McGovern, Mrs. Mary P. Manwell, Mrs. Clara Wilson.

Second Row — Mrs. Elizabeth G. Hartson, Rev. Mrs. Jennie Ayers, Mrs. Elizabeth Ayers, Rev. Mrs. Francene McMillan.

Mrs. Clara Wilson came into the office of treasurer at Fairmount, Indiana, in 1907. She has continued faithful in the arduous duties of this office for thirty-two years. At the recent General Conference held at Fairmount, Indiana, in June, 1939, she was re-elected for her ninth term. Our sister is to be commended for her long years of service. She was originally from the Iowa Conference but came to Michigan in 1924 when her husband, the late Frank J. Wilson, accepted a call to the Grand Rapids church of this conference. Together they served four pastorates in the Michigan Conference. Since his home-

going Mrs. Wilson has resided in Grand Rapids and has become one of our adopted daughters.

Mrs. Mabel Perrine has filled the office of corresponding secretary for twenty years, having been elected in 1919, and is now entering upon her sixth term of service.

Mrs. Susan E. McCarty began her labors as general organizer in 1923 and as editor of *The Wesleyan Missionary* in August, 1924.

Four of this number—Mrs. Jennie Ayers, Mrs. Mina Danner Shannon, Mrs. Mary P. Manwell, and Mrs. Susan E. McCarty have finished their course and entered into Rest. A sketch of each life follows this chapter and gives a summary of their work. They are gone, but their memory lingers as a sweet fragrance. Their lives, with others may be summed up in this little verse:

"The period of life is brief;
It is the red of the red rose leaf;
It is the gold of the sunset sky;
It is the flight of the bird on high,
Yet one may fill the space

With such perfect infinite grace,
That the red shall vein all time,
And the gold through the ages shine,
And the flight be swift and straight,
To the portals of God's own gate."

— *Selected.*

Rev. E. F. McCarty is a life member on the honorary roll of our conference society. He holds a connectional office and has been active in the missionary circles of our denomination over a period of years. We feel that it is but fitting that his name be mentioned with our general officials because of his close

association with our work, and the general office which he holds.

At the meeting of the book committee held at Fairmount, Indiana, after the close of the General Conference of 1919, he was elected to the newly created office of foreign field secretary. A forward movement was inaugurated with a goal of one million dollars. An extensive campaign of literature on the subject was launched under the direction of Mr. McCarty, who was made executive secretary, and some finances were gathered in.

It was during this quadrennium that Brother McCarty, accompanied by his wife, made a world tour in a visitation of our foreign work in Africa, India, and Japan. They returned in the summer of 1923 and at the General Conference in June of that year he was elected to the office of foreign missionary secretary, which he has ably filled for sixteen years. He made a second tour of the foreign fields, returning in May, 1936, after an absence of six months. He is now beginning his fifth term as head of the Foreign Missionary Department.

MEMOIRS

MEMOIRS

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

"Be thou faithful unto death, and I will give thee a crown of life."

— Revelation 2:10.

Chapter VIII

MEMOIRS

JENNIE AYERS

By Iva M. Ayers

The subject of this sketch was a true daughter of Michigan. Whenever duties had called her away for a time, she was always happy to be back in her native state.

Lydia Jane (Jennie) Woodman was born in Chester, Eaton County, Michigan, June 21, 1851. She was converted while quite young and when only fifteen years old took an active part in camp meetings and other Christian work.

Her education was meager, compared with that of the average young person of today, but she must have made good use of her opportunities, for we hear of her teaching country school at the age of sixteen. A little later she attended school at Wheaton, Illinois, for a short time. This proved of great blessing and value in the years to come.

She was married to Rev. Josiah Ayers, November 6, 1875. Together they labored in pioneer work in Kansas for several years. Unusually good health coupled with courage and faith in God enabled her to endure those strenuous years of labor for her Master. She was the mother of four children, one of whom died in infancy.

With her husband and three children she returned to Michigan, and they were assigned the pastorate of the Coopersville charge in 1889. The next year

they served the Holland and Olive charge. At the time of the Rev. Mr. Ayers' death, they were residing on a farm near Allendale. He was killed by a falling tree March 1, 1895. The God of the fatherless and the widow sustained her during this trial and enabled her to carry on with her characteristic fortitude and courage. The next summer she was appointed missionary-at-large by the conference.

Mrs. Ayers served pastorates at Hickory Corners, Hastings, and Rives Junction successively. For three years (1900-1903) she held the office of president in the Michigan Conference W. H. & F. M. Society, being third in line. Ever thinking of practical ways to expand the work and make it more efficient, she originated the idea of a General Conference W. H. & F. M. Society, which became a reality at the General Conference of 1903.

In 1903 she was called to Houghton, New York, as pastor for one year. Her sons were students in the Seminary at that time. When her oldest son, John, sailed as a missionary to Africa, she took charge of the work at Romulus, Michigan, where he had been stationed. She also served the following year. It meant much in those days to give one's loved ones to foreign missions and especially so for Mrs. Ayers, for she had come to depend much upon this thoughtful, capable son, but her consecration was complete. She did not waver, for had she not felt the urge of missions since she was a child? Had she not prayed that she might have an opportunity to carry the gospel to heathen lands? This was her opportunity and she gladly said, "Yes," to the Master's will. News of his early death came as a crushing blow, but she submitted humbly and bore up bravely.

In September, 1906, she became the first matron of the girls' dormitory at Houghton, where she served acceptably for three years. Because of her frugality and her years of experience with young people, she was especially adapted to this work. The increasing responsibilities became too hard for her, and she returned to her beloved Michigan.

Her spiritual vision was always clear. Her preaching was simple, plain and definite, always helpful and practical. Whatever she did, she did well, putting her best into it. Thus she proved a very capable helper as an evangelist, pastor, organizer, and leader in the missionary society.

In the capacity of organizer for the General Conference society, she worked one year as assistant to Mrs. Elizabeth Ayers, being elected the following year (1911) to full responsibility. She served faithfully, traveling throughout the conferences, organizing new societies and encouraging small, struggling ones.

As she became older, traveling was hard for her, and she again took pastorates this time at Gun Lake and Ohio Corners, at Diamond Springs, and for a few months as a supply at Allegan, Michigan. From 1914-1918 she did some evangelistic work in the conference. She made her home with Mr. and Mrs. Otis Lawrence of Hickory Corners and assisted with housework while there.

Her health declined in the summer of 1918. At her son's home in East Lansing loving hands ministered to her every need. At the last, when in a seemingly unconscious state, her arm was often raised toward the skies, a mute testimony to her hope in God.

She slipped away to be with Jesus December 16, 1918, and was laid to rest beside her husband in the Allendale cemetery.

"Blessed are the dead that die in the Lord that they may rest from their labors; and their works do follow them." (Rev. 14:13)

"Think of stepping on the shore and finding it — Heaven!
Of taking hold of a hand and finding it — God's hand,
Of breathing new air and finding it — Celestial air,
Of feeling invigorated and finding it — Immortality,
Of passing from storm and tempest to an unbroken calm,
Of waking up and finding it — Home."

MINA DANNER SHANNON

Mina Danner Shannon was born in Berlin township, Ionia County, Michigan, March 18, 1870, the eldest daughter of Rev. and Mrs. M. J. Badder. She was a child of the parsonage and at the age of twenty-one became the wife of John F. Danner.

For several years they served charges in the Michigan Conference until, feeling the call to missionary work, they sailed for Africa, December 5, 1900.

Brother and Sister Danner proved a valuable addition to the staff of workers on the field, where she took up teaching. After but one year the summons came to Brother Danner and he passed to his heavenly home. Rev. and Mrs. G. H. Clark were at the coast and the Danners were alone at the time. Native hands laid him to rest and ministered to Sister Danner, who was low with fever. For ten years their lives had been closely interwoven. She was in the truest sense a helpmeet to her husband and their devotion to each other was said to be tender and beautiful. She was one of those rare characters that reflected forth daily the life of Christ. To know her was to love her.

While in Africa Mrs. Danner had suffered the loss of her mother and this double sorrow seemed for a time more than the physical could endure. The promises of God sustained her in the hour of need and messages of love came from the home friends. She found especial comfort and consolation from these verses sent by Sister Manwell:

TWICE SMITTEN*

"O doubly bowed and bruised reed,
What can I offer in thy need?

O heart, twice broken with its grief,
What words of mine can bring relief?

O soul, o'erwhelmed with woe again,
How can I soothe thy bitter pain?

Only dumb silence can convey
That which my lips can never say.

I cannot comfort thee at all,
On the Great Comforter I call,

Praying that He may make thee see
How near He hath been drawn to thee.

For unto man the angel guest
Still comes through gates of suffering best.

And most our Heavenly Father cares
For whom He smites, not whom He spares."

In May, 1902, Mrs. Danner was able to return to the homeland. For a few years she kept house for her father and did deputation work in the interests of missions. She was elected vice-president at the time of the organization of the general W. H. and F. M. Society and became its first organizer. She was conference superintendent of the bands for a number of years and always faithful in the work of the local church.

She was united in marriage to Robert R. Shannon of Fennville, Michigan, November 20, 1905, which place continued to be her home until her death, April 1, 1930. This was indeed a love union and her

* From Clark's *History*.

husband and his children "rise up and call her
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blessed." Her highest ambition was to serve the cause of Christ and make a home for her beloved husband. Like one of God's servants of old her testimony could well be, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day." (II Timothy 4:7-8)

MARY PAINE MANWELL

Lena S. Thompson

"Well done, thou good and faithful servant,
. . . . enter thou into the joy of thy Lord."
— Matthew 25:21.

Mary Paine Manwell, the youngest daughter of George and Nancy Paine, was born in Ridgeway, Pennsylvania, August 16, 1859. The home into which she came was one of great piety and devotion to God. Her parents spent more than fifty years as pioneers in the ministry of the Wesleyan Methodist Church, during which time many hundreds of souls were won to Christ.

A brilliant mind and a great interest in books brought about an early graduation from Mexico Academy, Mexico, New York. When a very young woman she began her career as a teacher in our denominational school at Wasioja Seminary, Wasioja, Minnesota. For twelve years she served this institution efficiently in various capacities. As financial representative she visited most of the annual conferences of that day and formed acquaintances with many of the local and denominational leaders.

On January 30, 1887, she became the bride of the Rev. S. A. Manwell and was to him a valuable assistant in pastorates of thirteen years in Pittsford, Michigan, and five years in Brighton, Michigan. Brother Manwell also served eleven years as president of the Michigan Conference. After her husband's death, which occurred in Brighton in 1919, Mrs. Manwell was engaged as dean of women at Marion College, during the years from 1920-22, at which time Dr. H.

C. Bedford was president. After retiring from this position she returned to Brighton, where her remaining years were spent. She entered whole-heartedly into the work of the local church and every department was stimulated by her wise counsel and holy life.

With a warm and sympathetic understanding, Mrs. Manwell was interested in all matters of reform and gave graciously and freely of her time and talents to the work of temperance and civic betterment, but the missionary activities of her own church occupied the most prominent place in her life. It was through this channel that she set in motion influences that have reached around the world.

In our conference circles she was dearly loved and greatly appreciated. She was loyal and devoted to every phase of the work. Amid the stress of official duties she was always faithful to the religious services of the conference and camp. Her musical ability was outstanding and for many years she presided at the organ in our conference gatherings. Though her physical strength was limited she never murmured but moved steadily forward in the path of duty.

In the year 1897 she was elected treasurer of the Michigan Conference Woman's Home and Foreign Missionary Society and served in this capacity faithfully and well for thirty-four years. During this period she rejoiced to see the great spiritual and financial advancement. Being original in her thinking and possessing a knowledge of the general work of the church at large she was a moving spirit in the formative years of the conference society.

With the organization of the General Conference W. H. & F. M. Society in 1903 Mrs. Manwell became its first president and held this office for two quadrenniums. These were years of activity and growth. Definite home-mission work was taken up, chiefly in the South. The medical department of the foreign work came to the front during the second quadrennium and at the close of this period the general society had under its direction and financing, three medical missionaries: Dr. Ruby Helen Paine of Iowa, Miss Imo Jones of Kansas, and Miss Lulu Tanner of New York. All three gave years of service on the African mission field. The first Constitution for the Y. M. W. B. was written by Mrs. Manwell. It was adopted by the Michigan Conference and later by the general society.

Our church periodicals received her constant patronage and the Wesleyan Missionary, in particular, received excellent assistance from her; for from time to time she contributed to its pages. Many will not forget the soul inspiring articles that came from her pen.

Mrs. Manwell was a kind and gracious friend. To meet her and converse with her was to depart enriched both spiritually and mentally. The charm and beauty of her personality reflected the spirit of the Christ, whom she loved and served.

Her earthly pilgrimage came to an end May 7, 1932. As her eyes were closing to the things of time and sense, the veil that hides that unseen City seemed to lift and watching friends heard her say, "The gates are open." So she passed through to be forever with the Lord,

SUSAN E. McCARTY

The earthly life of Susan E. Casler McCarty was lived in the time boundaries of August 13, 1889, and September 23, 1936. She was born and reared at Pittsford, Michigan. After graduation she engaged in teaching for a time. She was converted in her early teens and began at once to serve in her home church.

On October 12, 1909, she was united in marriage with Rev. E. F. McCarty, then serving the Pittsford Wesleyan Methodist Church. Immediately his labors



became her labors and through the years she helped him carry the responsibilities of the pastorate, conference presidency, and foreign missionary secretaryship.

It was through her assistance in this latter department that Mrs. McCarty rendered distinguished ser-

vice to her church. Having toured the foreign mission fields from 1920 to 1923, during which time she spent ten and one-half months in Africa, two months in England and on the continent, one year in India, two months in China, four months in Japan, and having visited many conferences and local churches in the United States and Canada, she gave a personal ministry the scope of which was wide and far reaching.

At the General Conference of 1923 she was elected as organizer of the eastern district and traveled extensively in the interests of this work.

For more than twelve years Mrs. McCarty was the efficient editor of *The Wesleyan Missionary,* the official publication of the W. H. & F. M. Society. She was chosen by the executive board of this society to succeed our sainted Sister Nellie Butterfield. Her first issue appeared in August, 1924, and in it she voiced the spirit that characterized her work in the words of a hymn:

> "Lord, speak to me, that I may speak
> In living echoes of thy tone;
> As thou hast sought, so let me seek
> Thy erring children lost and lone."

She prepared her last editorial for the October issue at Cornwall, Canada, while making a tour of some of the churches in that conference. The November issue of the magazine was made a memorial number to Mrs. McCarty, who was tragically killed in an automobile accident on the morning of September 23, 1936. Our general society president, Mrs. Clara McLeister, edited this number and wrote of her as follows:

"Great indeed is our loss in the passing of our dearly beloved editor, Susan McCarty. How lovely was she in life, and how well prepared for the sudden catastrophe which ushered her instantly into the presence of her Lord! She did well every task that came to her hand, 'diligent in business, fervent in spirit, serving the Lord.' Her speech was always 'with grace, seasoned with salt.' She could accomplish a great variety of services in her home, in the local church, in her community, and in our denomination at large, because she was systematic in procedure, clear in her thinking, gifted with many talents, and trained well in their use. Above all, she was fully dedicated to the Lord, and delighted to be busy about her Master's business.

We women will miss her greatly, in the editorial work of our monthly magazine, in our conference and district conventions, and in the many delightful contacts incident to her work among us.

> 'How strange it seems with so much gone,
> Of life and love, to still live on'."

Mrs. McCarty was a familiar figure in all our Conference gatherings. The first time she attended the annual conference she made her appearance in the meetings of the missionary society, thus manifesting her interest in missionary work. Her ability and talents were soon recognized. She served the conference society in several capacities, resigning her office as secretary when she accompanied her husband on his first world trip. The women presented her with a camera as a love token. A trysting hour was agreed upon when we could meet around the throne of God while she was absent from us.

After her return in 1923 she entered heartily into our conference work again, never refusing to serve in any way she could and always gracious in her response. Her natural ability, her musical talent, and her thorough knowledge of the work enabled her to render service of an outstanding character. In the local church her life and labors were a benediction to all.

It was while touring the Michigan Conference with the group of workers in a series of missionary conventions that her life was brought suddenly to a close. All unbidden our tears fall and our hearts bleed as we recall that fatal hour. We do not understand, but we humbly bow in submission to His will, knowing that He doeth all things well. Perhaps her life, like the broken and crushed flower, will yield a richer perfume.

It helps to think of her as we knew her in life; as she moved gracefully about in that last convention, fitting into the program here and there; of her cheery good morning on that last day, the playing softly of some hymns we love while waiting for breakfast, our worship together, and the waving of hands to those left behind as we sped away—as we thought, to our next convention.

"God knows the way, He holds the key,
He guides us with unerring hand;
Sometime with tearless eyes we'll see;
Yes, there, up there, we'll understand."

For twenty-seven years Mrs. McCarty labored in our midst, giving of her best to the work she loved.

Together with others we enjoyed her fellowship and counsel. Truly, the words of the text used by her pastor, Rev. Royal S. Woodhead, at the funeral service have been verified: "Thou shalt be missed, because thy seat will be empty." (I Samuel 20:18)

THE CHALLENGE

"O, Women of the church, look backward!
God hath given thee a Past of glorious achievement,
Led thee by great leaders, blest thy labors,
Sent by thee the Bread of life to those who knew Him not
In foreign climes and in thy native land,
Thou shouldst bend low before thy Lord in praise and jubilee!

O, Women of the church, look forward!
The Past challenges thee to a more glorious Future,
To greater service, stewardship, and sacrifice.
Press on, in faith and courage never wavering,
Beseeching Him whom thou dost serve in love
To bless thy future work with fruitage and with harvest."

— By HARRIET S. BOOBVER.

(Taken from *The Wesleyan Missionary* of September, 1935)

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